

The East in the West.

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

(Romans I. 16.)

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The East in the West

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CONTENTS.

	PAGE
EDITORIAL	1
THE SECRETARY'S TOUR WITH MR. DAVID Z. T. YUI	9
A POEM. By F. KWOK-SING	14
"TO LEAD CHRIST-LIKE LIVES." By Chau Kwan-lam	15
PROSPECTS OF CHRISTIANITY IN CHINA. By the Editor	18
MR. J. WONG-QUINCEY: AN APPRECIATION, By Wan Iu-shing	23
CONFUCIANISM AND STATE RELIGION. By Tiao Min- Ch'ien	25
THE INTELLECTUAL IDEAL OF THE UNION, By J. Wong- Quincey	31
HOME NEWS. By the Editor	35
"THOU SHALT LOVE THE LORD THY GOD . . . WITH ALL THY STRENGTH." By the Sub-Editor	47
"A MEMORANDUM." By F. Kwok-Sing	49
"NAME IN FULL": A SUGGESTION. By the Editor	52
NEWS FROM THE UNIVERSITIES AND SCHOOLS	56
CONSTITUTION OF THE UNION	59



Photo by]

*Luncheon of the Chinese Students' Union in Celebration of the Anniversary of the Chinese Republic.
Trocadero Restaurant, London, Oct. 10th, 1913.*

Uacks & Co.

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No. 6.

JANUARY, 1914.

EDITORIAL.

New Year Message.—The extensive development of the Union fills our hearts with joy, hope and gratitude ; at the same time it gives us much cause for anxiety. We take stock of its intensive growth and find it “ below par.” The edifice is there, becoming and respectable, pleasing to look at and, perhaps, magnificent at a distance ; but we tremble to think that the foundation may not be able to support its superimposing weight. It, therefore, behoves us one and all to see to it that the foundations are well and truly laid ; otherwise we would soon have to bemoan our shortsightedness. Let these words burn themselves into our very soul : ORGANISATION WITHOUT VITALISATION CANNOT PRODUCE EVANGELISATION.

Arrived at the threshold of another year, let us recognise that the part we are chosen to play in the great Christian propaganda among our fellow-students is absolutely vital to the progress and success of our Republic. Let us translate our thankfulness to Almighty God into unselfish service and let us show by our humility and obedience that we mean, with all our failings and blemishes, to answer His call. We need to pray, as did one Spanish saint of old : “ O Thou, Who art the same, grant us so to pass the coming year with faithful hearts, that we may be able in all things to please Thy loving eyes.”

To all our readers we extend our heartiest New Year Greetings.

* * * * *

Inauguration of our Permanent Secretary.—At last our permanent Secretary is in harness ! Long have we thought over the problem, and longer still have we prayed over it. Now that our prayers have been abundantly answered, we need to render thanksgiving to the Author of all good things.

The advent of a permanent paid Secretary is a novel institution to the Union, a notable landmark in its history, and as such the event deserves to be fittingly chronicled. We call it his “ inauguration,” though there was no inauguration

ceremony, because we wish to do honour to the occasion. As the official gazetteer we announce hereby that the name of the new incumbent is Mr. Chau Kwan-lam, B.A. Ye heralds, sound your trumpets and proclaim the news far and wide, and suffer not any individual to remain in ignorance! And ye wild bells, do ye ring out likewise!

We take this opportunity of welcoming our new Secretary into our midst and of assuring him of our hearty co-operation. We welcome him, not as we would a stranger or an acquaintance, but as an old comrade, staunch and true, loyal and zealous, and so he may confidently depend upon our sympathy and support.

Mr. Chau assumed his office on October 1st and forthwith entered upon his duties in earnest, as may be gathered from the report of his tour. In his "inaugural address" soliciting the favours of newcomers from home desirous of his assistance, he described himself as "Thomas Cook & Son." Will our readers make known this establishment to all who may stand in need, especially in China? Our Secretary is not by nature inclined to be indolent, nor will it do for us to encourage him in that direction. At times he may be discovered cultivating the cult of lotus-eating, but a letter on his breakfast-table will drive all that out of him. Therefore our advice is: "Cook" him and try him. (Were the printers to blunder and insert "fry," so much the better!)

* * * * *

The Revised Constitution.—Elsewhere in this issue we print *in extenso* the Constitution of the Union, as revised by the Rev. C. S. Wallis in accordance with the resolution of the 1st General Meeting, together with three explanatory articles. They serve, on the one hand, as a "manifesto" of our organisation and, on the other, as a reminder to our members what its guiding principles are and what loyalty to it connotes.

We would draw special attention to Art. 2, section (b), and Art. 3, section (b). In the former we aim "to unite all Chinese students in Great Britain and Ireland who are interested in one another's moral and spiritual welfare," and in the latter we provide that "all Chinese students in sympathy with and desirous of investigating into, the life and teaching of Jesus Christ are eligible to become Associate Members."

We have always felt that among our fellow-students there are many who cannot conscientiously sign the basis of membership, but who are yet as keen as we in promoting the moral and spiritual welfare of their countrymen. As the Constitution then stood we could not ask them to join us. The

obstacle, however, has now been removed, and so we heartily welcome such men into the Union, to the end that we may all hand in hand work together in this great task of character-building.

* * * * *

The Anglo-Chinese Friendship Bureau.—We rejoice that such a Bureau has been formed, for the time is more than ripe for a better understanding between the two nations, and this admirable purpose can best be accomplished by the all-conquering instrumentality of friendship. In view of the fact that there is much widespread prejudice and misunderstanding in this country as regards things Chinese, the Bureau has come to supply a long felt want. Minister Lew Yuk-lin is one of its Vice-presidents ; Dr. P. K. C. Tyau (First Secretary of the Legation) and our General Secretary are members of its executive ; Lieutenant-General L. Chang (Peking), who recently visited this country in the anti-opium cause, and Mr. Y. T. Chang (Chairman of the Chinese Students' Union) are members of its committee. We feel sure that the Bureau will meet with universal encouragement, and therefore wish it every success.

"The Bureau," to quote from its *pronunciamento*, "has been founded with the object of giving practical expression to the feelings of friendship and sympathy entertained by many well-wishers of China in Great Britain and Ireland who are impressed with the critical importance to the world of the evolution of China in the immediate future. Its two main purposes are to assist Chinese students and others to make their residence in this country of the greatest profit to themselves and their country ; and to secure for educational, professional, and business positions in China men of high principle and inspired by disinterested sympathy with the Chinese people."

We are directly concerned with its first main purpose. It cannot be denied that many of our fellow-students, owing to lack of opportunities, have not derived as much profit from their sojourn here as they would if such opportunities were forthcoming. Now that the hand of friendship is outstretched, let us accept it with all cordiality, so that we may be able to see the best as well as the worst of English life. As there is always the reverse side to the shield we will do well to discriminate the wheat from the tares of Western civilization and assimilate only that which is good and suitable to replace the deficiencies of our own system. Then will

we do credit to those who send us here and justice to those who receive us hospitably.

For further information about the Bureau please write to: H. Wilson Harris, Esq., M.A., 17, Bouverie Street, London, E.C.

* * * * *

The Next Conference.—Everything seems to foreshadow that our next Conference will take place early in July in conjunction with the British Student Movement Conferences at Swanwick. At present we are negotiating for the hire of Swanwick Hall, a spacious old manor house capable of accommodating between 30 and 40 comfortably. Besides the house we hope to pitch several bell-tents for those who desire to revel in the joys of camp life.

We wish to secure the fullest co-operation between the Union and the British Movement. The benefits are mutual. On the one hand we realise that we have our contribution to make, while on the other we shall receive inspiration and shall feel that we are a component part of the student world.

We may assure the members that it is co-operation and not amalgamation that is desired or desirable. We shall have "Home Rule." As soon as we hear definitely we shall send circulars round. Meanwhile will our members provisionally book the second week in July as the probable date of the next Conference? Remember: First come, first served, unless you like to camp out!

* * * * *

What's in a Name.—Elsewhere in this issue we advocate a reform in the way of signing and spelling our names in English. We invite correspondence on this subject and, although we cannot promise to publish all the views sent in, we hope to announce in our next number the result of this symposium.

* * * * *

Departures.—(1) Mr. DAVID Z. T. YUI, M.A.—The Union has been especially fortunate in securing the voluntary assistance of Mr. Yui, of the National Committee of the Y.M.C.A. at home, as he visited London on his return to China from the Lake Mohonk Conference. Altogether he spent some five or six weeks with us, helping our General Secretary to conduct his provincial tour and contributing to its signal success, or otherwise "coaching" our Executive how best to carry on their work. We are thankful to hear that he has

arrived home safely. On his way across the Continent he stopped at Berlin for a few days and assisted in the founding of a German-Chino Klub. He is at present organising a great educational project in China on University Extension lines. Lectures on such subjects as science, sanitation, social service, fundamentals of government, to name only a few, are being arranged for the benefit of those who have not had the advantage of a university education. Needless to say these lectures are proving increasingly popular and are doing a great deal to enlarge the intellectual and moral outlook of the people. We assure Mr. Yui of our prayerful sympathy in his gigantic enterprise.

(2) MR. JOHN WONG-QUINCEY, B.A.—With profound sorrow and regret we have to chronicle the departure of Mr. Wong-Quincey for China. He left us on December 6th *via* Siberia so as to be in time to spend Christmas with his relatives at Hankow. That we have suffered a serious loss no one who knows him can deny. We sincerely hope that his connection with the Union will still continue and that he will become our Contributing Editor for Shanghai. We pray that he may be a mighty influence for good in whatever sphere he may be led to exercise his talents. An appreciation of him appears also in this number, including the letterpress of an illuminated address presented by the Union.

(3) MR. IU-SHING WAN, B.Sc.—Our gallant "Major," as Mr. Wan is popularly known, is on home leave for a few months. He left us on December 18th, having graduated with honours in chemistry at the University of London. He was among the few who helped to start the Union, and has been a tower of strength to us. We refrain from weepings, wailings, and lamentations, for his is only a case of "Au revoir" and not "Good-bye for ever." During his stay in Hong Kong he has promised to play the rôle of our Special "War" Correspondent. We wish the "Major" a *bon voyage*.



Dr. John R. Mott's Visit.—Busy as he was during his recent visit here, Dr. Mott found time to meet the members of the Union at the Victoria Hotel and give them a most thought-stirring and soul-inspiring address. He urged his audience to carry out to the full the aims of their Union when they were still here, and then on their return home to take up Student Volunteer work. He declared:—"Believe me, gentlemen, when I say what I said yesterday

to the British Student Movement. I said that even if the Student Movement of every other country would fail, the Student Movement in China would not fail, because it had obtained a footing in your country the like of which had not been seen even in countries like England and the United States." His impressions of New China will be found under Home News.

* * * * *

The Chinese Students' Badminton Club.—If any one particular fault could be found in the average Chinese student as a student, it is that he works too hard and "grinds" away relentlessly. This propensity to be assiduous is a national characteristic; but, while it enables him to compete with credit in intellectual contest with his school-fellows, it also wears away his physique and makes him pale and weakly. Of course there are the inevitable exceptions, for one could easily name those who "shine" in sports and athletics, but we refer to the general rule.

The Chinese student in London is especially prone to become a "book-worm." The University has no hostel which may be described as "college rooms" and wherein students must reside; the college playground is very often an hour's train journey from either his rooms or college, and being either a novice or "fair middling," he feels that his presence will only spoil the others' game. If he is keen he will try to gain admission into a local club, but this can be done only with great difficulty or not at all, as some clubs rigorously exclude all foreigners.

Therefore the Chinese Students' Badminton Club was recently organised. The court is in Christ Church Rooms, Leigh Road, Highbury, N. We play every Saturday evening from 6 to 10, until the end of April. Intending applicants for membership will please communicate with its Hon. Sec., Mr. K. L. Chau, 17, South Hill Park Gardens, Hampstead, N.W. Wintry weather in London is deservedly disreputable, and this being an indoor game, it should appeal to every believer in the adage: *Mens sana in sano corpore*.

* * * * *

New Members.—We have much pleasure in extending a most hearty welcome to our new Active Members, Messrs. K. S. Tan and B. H. Ung. The Union needs many efficient workers, and we hope that by joining us they will greatly strengthen our hands.

Home Members.—In our last issue we appealed to our members who have returned home to establish a vital connection with the Union by using the Bible Study cards and by subscribing and contributing to its Magazine. We are glad to note that the appeal has been responded to, and we now have much pleasure in publishing two contributions from the versatile pen of Mr. F. Kwok-Sing. We sincerely hope that this splendid example of loyalty will be followed by the others.

* * * * *

The Chinese Students' Christian Association in North America.—We are in receipt of their report for October, which is chiefly occupied with their summer conferences. We rejoice to hear that several non-Christians publicly declared their intention to follow Christ and that the membership of the Association has increased considerably. These enviable records ought to set us thinking and praying for ourselves and our brothers across the Atlantic.

* * * * *

Chinese Students all over the World.—(1) U.S.A.—The "Chinese Students' Monthly" is the well-edited official organ of the Chinese Students' Alliance in the United States. Our Sub-Editor is one of its contributing editors. We acknowledge receipt of its November number and take this opportunity of offering these columns to its excellent staff.

(2) GERMANY.—There are 44 students in Berlin and five in the provinces. The president of the Klub "China" is Herr Schu-ton Peh. (Address: Charlottenburg, Neue Gromanstrasse, 7-9, 1 Pension Grosse.) One day we hope to plan a German invasion from England!

(3) HOLLAND.—There are some 50 students in Holland, and these hail almost exclusively from the Dutch East Indies. We understand that they publish a Dutch magazine among themselves. As they read English we hope to establish an intimate connection with them before long.

* * * * *

"China's Young Men."—Commencing with January, 1914, members of the Union will each receive gratis a copy of "China's Young Men," the admirable monthly of the Y.M.C.A. at home.

Announcements.—(1) If the Conference is to be held in July, then our next issue will appear in August. We crave our readers' patience and indulgence.

(2) We feel that the time has come for the Magazine to extend its scope of usefulness; accordingly under Home News we insert in this number items which heretofore might appear *ultra vires*, because they concern the vital interests of the Republic. We even entertain fond hopes of its becoming a "Quarterly," but we need adequate support. Will our readers assure us of this requisite support and get their friends to fall in also?

THE SECRETARY'S TOUR WITH MR. DAVID Z. T. YUI, M.A.

IN the early part of June last year, our Chairman, Dr. A. W. Woo, represented us at the World's Student Christian Federation Conference held at Lake Mohonk, U.S.A. There he met Mr. Yui, who was one of the delegates from China. We crave permission to give a few personal notes of our distinguished friend. Mr. Yui was educated at St. John's University, Shanghai, and completed his studies in education at Harvard with brilliant success. While in the United States he helped to found the Chinese Students' Christian Association, of which he was for some time the General Secretary. He returned to China in the spring of 1911, and was in charge of Boone College, in the city of Wuchang, his native place. When the revolution broke out Mr. Yui espoused the Republican cause and became the chief secretary of General Li Yuan-hung, Vice-President of the Republic. Being convinced that the vital need of China is Christ he resigned from the Government post and took up the work of the Lecture Department of the Y.M.C.A. of China. He interpreted for Dr. John R. Mott who, from January to April, 1913, conducted an evangelistic campaign in 14 strategic centres of China. Thus Mr. Yui was eminently fitted to help us in our first attempt to visit the students who are scattered all over Britain. Here we who had the honour and pleasure of travelling with him wish publicly to thank him for his invaluable help and wise counsel which have made the tour a success.

Perhaps it would be advisable at the outset to make clear to our readers the object of the itinerary. This was three-fold: (1) to have a bird's-eye view of the field with its encouragements and its difficulties; (2) to befriend our students; (3) to cement a warm friendship between the British people and our students. Our desire was to bring every wholesome influence to bear on the Chinese students during their short stay in Great Britain.

Thankful to say that on the one hand we obtained, especially at Glasgow and Cambridge, the hearty co-operation of the British Student Christian Movement, while on the other, we were most royally entertained by our students, as the following brief account will show.

On the morning of October 6th we left London for Birmingham. The chairman of the Chinese Students' Union, Mr. Pin-zen Cheng, met us at the station and conducted us to our rooms in the delightful suburb of Edgbaston. We had a long conference together as to the advisability of calling a special meeting of the Chinese students, as a result of which he issued an invitation to all our men to meet us at the Midland Hotel for a social evening on Wednesday the 7th. In the meantime we visited as many as we could and found them most friendly. Thirteen accepted the invitation and, thanks to Mr. Cheng, we spent a very interesting evening together. Mr. Yui spoke on the vital needs of China and urged them to make the best use of their opportunities while over here and to form friendships with the British students. In order to put this advice into effect we had previously arranged a gathering of British undergraduates to which our students were also invited. To Mr. O. W. Ellis, Secretary of the Birmingham University Christian Union, and Mr. G. W. Ball, Secretary of the Birmingham Laymen's Missionary Movement, are due our thanks for the good meeting. It helped to wipe away much misunderstanding and prejudice.*

For the benefit of our foreign readers we give below a few practical suggestions as to how to approach the Chinese students.

1. Avoid the use of the term "Chinaman" on account of its sinister association; use the term "Chinese."

2. Remember and sympathise with the following difficulties of the Chinese students: (a) Language; (b) Unfamiliarity with the customs and manners of the British people; (c) Chinese temperament, *e.g.* reserve, shyness, sensitiveness; (d) Different up-bringing.

3. Form friendship on regular and equal terms. Do not patronise and entertain a sort of "holy pity" towards them. The idea of "heathen Chinese" must be abandoned.

4. Be frank, tactful, open-minded, and sympathetic.

5. Whenever required make helpful suggestions to them regarding studies, customs and manners, etc., etc.

6. Persuade them to take a greater interest in athletics, study circles, English affairs, social and religious activities.

* Since the writing of this report another visit was paid to this University, with the happy result that "The East and West Club" was formed.

7. Introduce them to Christian homes so that they may have the opportunity of seeing real English life.

We hurried back to London on the evening of the 9th in order to attend the luncheon in celebration of the Anniversary of the Republic at the Trocadero Restaurant on Friday the 10th. About 90 students were present. Some patriotic speeches were made and the toast of "Long live the Republic" was vociferously drunk. In the afternoon we attended the "At Home" of the Chinese Minister and had the opportunity of meeting many of China's well-wishers.

Mr. Yui, as we have mentioned, is a graduate of Harvard and has thoroughly absorbed the American spirit. In fact, a lady once remarked that he had caught the "Yankee" fever of hustling very badly! So it was not surprising that on Friday at 11.30 p.m. we found ourselves in the Scotch Express speeding for Glasgow. Mr. J. J. Poon, an Executive of our Union, said "Good Morning" to us and took us to the Y.M.C.A., where we were to lodge.

It so happened that our students at Glasgow had arranged to celebrate the Anniversary of the Republic and also to say farewell to six of their men who have completed their studies by a dinner, and we were invited. Twenty-three students were present. It was gratifying to see so many of our fellow students bent on enjoying themselves. As the Chinese are epicures it need hardly be said that the menu was carefully chosen. One dish deserved particular notice. It bore the following significant name, "Pouding à la Republique de la Chine"—a wonderful concoction! The long toast list was sandwiched with lively music and songs, Western as well as Chinese. On Sunday we visited them and invited them to a tea party. These social gatherings afforded us an opportunity of getting to know all of them. Links of friendship were forged and much personal work was done.

We were most glad to find that the relationship between the British students and our men was extremely happy and friendly. This is no doubt due to the splendid work done by the Glasgow University Christian Union, which is alive to every issue. Their Executive met us at the residence of Mr. J. A. Boyd, 9, Huntley Gardens, on the evening of October 12th. We had a most frank talk and as a result many suggestions were adopted. Next morning at 12 a.m. Mr. Yui spoke to over 100 undergraduates in the University Union and kept the audience roaring with laughter by relating some of the amusing incidents which he witnessed during the revolution. He also urged them to realise the

honour as well as the responsibility of moulding the character of Young China through the students that are in their midst. Our success here was largely due to the energy and sympathy of the Executive of the University Christian Union as well as to the leaders of the Chinese Union. We tender to these gentlemen our heartfelt thanks and assure them that the hours spent at Glasgow will not soon be forgotten.

After a hearty send-off we left the city of Kelvin for the capital of the Scots with renewed hope and courage. Here we have 35 students, including four women. In this city we met with the members of Mr. T. P. Woo's Bible circle first. We much enjoyed their fellowship and after prayerful consideration we outlined and decided upon the policy of work for the term.

As luck would have it, our visit coincided with the Chinese students' celebration of the second anniversary of the rising at Wuchang and so we were entertained to dinner at the Carlton Hotel. We met 30 of our students and spent some happy hours together.

Next evening we invited them to a "social" and an excellent programme was arranged. Here we discovered some talents. One item was particularly interesting. It was announced that a certain gentleman was going to give a recitation entitled "General Li Yuan-hung's encouragement to his soldiers at the fall of Hanyang, by William Shakespeare." We wondered what was coming, but to our delight we found it was a clever parody on the well-known piece in Henry V.: "Once more unto the breach, once more . . ." It was here also that we proved to our satisfaction the great scientific principle "that an organism is affected by its environment," for we found our students absolutely unable to appreciate a joke, no, not even a chestnut!

Owing to some mistake we were not able to hold a public meeting for the British students, and it was with much difficulty that we met some of the Executive of the University Christian Union. It is a matter of grave concern that while staying at Edinburgh, one of the greatest missionary centres of the world, some of our students who were keen Christians at home should be allowed to wax cold and finally to turn against the Faith which they once professed. Here is much food for thought and prayer.

The state of affairs in Newcastle is not encouraging. We found no response either from our men or from the British students whose Christian Union is not existent. We asked

the 23 students there to tea and only 8 turned up. In every respect Newcastle is undoubtedly our most difficult field.

After Newcastle we divided forces. Mr. Yui went to Leeds to consult Professor Michael Sadler and incidentally was introduced to the six Chinese students there. He had only a short time with them but was able to give them a word of cheer.

On Tuesday the 21st we met again at York and travelled to Cambridge. Directly we got off the train and before we could collect ourselves, we were taken to the rooms of Mr. R. H. Walpole, of Magdalen College, where we had the pleasure of meeting representatives from every college. A free, frank discussion was started, and we did not leave till midnight. Every minute of our existence there was numbered. The "squashes" in men's rooms were most enjoyable. In this informal way we were able to put before men the present opportunities in China that confront the messengers of the Cross to-day. Mr. Yui spoke at a public meeting on the political and religious significance of the Chinese revolution. The Rev. H. A. Archdall, Fellow and Lecturer of Corpus, invited all the Chinese students to meet us, and we had a memorable time. We also attended the S.V.M.U. prayer meeting and breakfast at which Mr. Yui invited the volunteers to service in China. We take this opportunity of publicly thanking all our friends at Cambridge for their unstinted hospitality and feeling of good will. Messrs. Holmes, Walpole, and Wan, our representative, and others did yeoman service, and we are greatly indebted to them. In many respects Cambridge is the cream of our visit and is one of the most hopeful centres.

We came up to London again on October 24th, and after a few days rest we opened the campaign of friendship with a grand reception given by Mr. and Mrs. J. E. Milholland at their residence, 4, Prince of Wales Terrace. Lord Shaw, a famous jurist, presided, and he was supported by the Right Hon. James Bryce, H. E. Lew Yuk-lin, the Chinese Minister, Lord William Cecil, Dr. John R. Mott and others. About 50 Chinese students were present. Excellent speeches were delivered and hearty thanks must be accorded to our kind host and hostess.

The work of the Union is growing. Let us see to it that with every expansion there must be the corresponding depth. Therefore we appeal to all our members at the different centres to dedicate themselves anew to God's purpose for them and to do more effective personal work among their non-Christian brothers.

"O Lord my God, in Thee do I put my trust."*—Psalm 71.*

[From "The St. John's Echo," October, 1913.]

For sinful past, as dark as night,
With restless heart I cry,
Forgive my sins, and grant Thy light ;
O Lord, to Thee, I fly.

The King of Kings, the God of Life,
For Thee I all deny ;
Teach me Thy way, and aid my strife ;
O Lord, to Thee, I fly.

No wealth I brought, no wealth I leave,
From Thee I need supply ;
To Thee I come, to Thee I cleave,
O Lord, to Thee, I fly.

By F. KWOK-SING.

"TO LEAD CHRIST-LIKE LIVES."

BY CHAU KWAN-LAM, B.A.

SUCH, in short, is the primary aim of the Union. These words are few but they mean a great deal; they are simple and yet profound. Volumes have been written on this subject, and our humble attempt here is to try to give an answer, however inadequate, to the question, "Why should we lead Christ-like lives?" or in other words, "why should we become followers of Christ?"

Whatever we may think of the origin, or mystery of sin, the fact of it remains, and the fact that the wages of sin is death. We have only to feel sin in ourselves or to see the effect of it in others to recognise this. Well may the Apostle of Love say, "If we say that we have no sin we deceive ourselves and the truth is not in us." In our sanest moments we admit the truth of this charge and the reason why we deny it is that in most cases we are groping in the dark. But when the glorious Light of the World shines fully upon us then we see clearly how ugly we really are. It is then that we recognise that we have seen and known the better and have chosen and done the worst. It is then that we realise that sin is a personal and individual thing; it is then that our inmost soul utters its cry of anguish, "Depart from me, for I am a sinful man."

If the Evangel stops here and leaves us paralysed, then we of all men are most miserable. The Apostle who says, "If we say that we have no sin," etc.; adds, "but if we confess our sins He is faithful and just to forgive us our sins." Sin is the disease that is killing us and it must be removed before we can truly live. This will lead to what the theologians call "The Atonement" on which, much as we like, we have to refrain from discussion owing to lack of space and to a consideration of the scope of the article. Suffice it to say that this problem of forgiveness is a *scientific fact* based on the observations and experiences of countless men of all ages, races and temperaments. Christian life is a life of union with God, and the conquest of sin is its first condition.

It is the life long experience of every man that he is exposed to fearful temptations. Temptation is not without its advantages; for by it character is formed. Temptation is not sin and "it is one thing to be tempted and another thing to fall." The most important thing to recognise about temptation is

this : if it is not subdued it will make veritable slaves of us. Wherein, then, lies the secret of victory ? The answer is that in Jesus resides the adequate power to break the force of temptation. This dogmatic statement is verified by the history of mankind, and by the existence of the Christian Church which is a congregation of men tempted but triumphant through the power of Jesus Christ.

The vital need of China to-day—yea of all countries—is, in the words of President Yuan Shih-k'ai, "men of moral character." There are multitudinous problems, financial, educational, social and moral, waiting for solution and they will have to wait till Doomsday if men of sterling worth are not to be found. All reforms that are to be true and thorough must begin with the individual. Now Jesus Christ inspires men to heroic and unselfish service. He nerves men to endure any opposition, suffering, and sacrifice. He sets before men a new character which is the highest, noblest and purest the world has ever seen, and He also—for without this the other would be futile—declares the way of its achievement, "I am the Way." Again, various schools of ethics and systems of moral codes have endeavoured to form character by rules and precepts, but Christianity stands alone in presenting a *personal* pattern as the standard. "The relation of Jesus Christ to Christianity differs entirely from that of all other founders towards the religions or philosophies which bear their names. Platonism, for example, may be defined as a method of philosophic thought from Plato ; Mohammedanism as the belief in the revelation vouchsafed to Mohammed ; Buddhism as the following of principles enunciated by Buddha. But Christianity is in essence adherence to the Person of Christ."

Again we are forced to ask, "How can this high ideal be attained ?" The fox in the fable knows well that the grapes are sweet, but his trouble is the way in which he can obtain the desired fruit. We may think that our will, that force of example, may be a sufficient motive-power to produce purity, love and humility. But the verdict of the human race and of ourselves, if we are genuine, is the very opposite. Hear what St. Paul says, "The good which I would, I do not, and the evil which I would not, that I do." The Roman poet, Ovid, sings mournfully, "*Video meliora proboque, deteriora sequor.*"

If example and force of will cannot produce the desired effect, wherein lies the secret of this moral-motive power ? To answer this query we cannot do better than quote the following illustration : A man has fallen into a deep, dark pit and is utterly unable to move. Confucius comes along

and says, "If you had followed my teaching, you would not have been lying there; now profit by your experience." Buddha's message to this man is "Struggle," while that of Mohammed, "It is the will of God." What is the encouragement of Hinduism for this sinking man? "You will have another opportunity in the next incarnation." And what does Jesus say? "Take my hand." If testimony is needed to this fact the following is significant. In addressing Dr. John R. Mott President Yuan said, "Confucius gives us the truth, but Christ gives us the power to live according to the truth."

The sum and substance is this. Jesus Christ is our ideal for character and He also supplies the dynamic that inspires men to its achievement. "Be ye perfect even as your Father which is in heaven is perfect." Character is the fundamental thing in life. It never dies; "he being dead yet speaketh." A good character ensures good conduct. Indeed it looks as if this strange and complex life of ours were made for character, the formation of which is what the Chinese Students' Christian Union stands for. This being so, should not every man and woman who has 'China's real welfare at heart, try to study the sublime personality of Jesus Christ and, as soon as reason and conscience will allow, become His faithful follower?

PROSPECTS OF CHRISTIANITY IN CHINA.*

By THE EDITOR.

IN his dying hour Xavier, the great Jesuit missionary who had toiled unsuccessfully to evangelize China, exclaimed in a note of unspeakable anguish and despair, "Oh, Rock! Rock! when wilt thou open?" That was in A.D. 1552, or some three centuries and a half ago. To-day, however, the Rock has opened. Yes, the prayers of the devout have been answered, and answered abundantly, and for this we need to "praise Him from whom all blessings flow."

The unique appeal for Christian prayers which the Chinese Cabinet issued last April has focussed the attention of the world on the Chinese Republic, and awakened universal interest in its religious future. What does it all mean? We may at once dismiss the innuendo that it was a mere political move on the part of the Peking Government, because the suggestion primarily emanated from Christian members both in the Cabinet and in Parliament, and was endorsed by the President. It is undoubtedly too sanguine to hope that China is already a Christian country, but it is not incorrect to interpret that appeal as an indication that a great religious revival has come over the nation. This epoch-making event is replete with significance, and it behoves us to appreciate it aright.

A time there was, and it was not so very long ago, when Western missionaries were not only misunderstood, but also dreaded by the Chinese masses, because in the popular imagination these incomprehensible foreigners were in one way or other the precursors of all their national humiliations. If, said they, these strangers were sincere in their protestations of love and brotherliness, why did they also bring in their gunboats and compel our Government to give them concessions of mines, railroads, and even territory? If they really wished us well, why did they force their opium down our throats? Accordingly they looked upon every Chinese Christian as a traitor, a willing tool for the foreigner's

* Address delivered at Buxton before the First National Conference of the British Laymen's Missionary Movement, Oct. 10-13, 1913, and reprinted from "Men and the World Enterprise."

ill designs, and therefore not fit to be entrusted with any official appointments.

Such a state of mind was only transient, for, as competent observers remark of the Chinese, they possess a superabundance of downright, plain common sense, even though they lack other virtues. The Chinese did not object to Christianity because it was inferior to any of their own religions, nor even because they were opposed to anything foreign or unintelligible, but because it was sometimes presented to them in a form repugnant to their sense of dignity and proportion by men who erred on the side of either a want of tact and sympathy or an excess of zeal and ardour. The ignorance of the masses was indeed the main stumbling-block, but the indiscretions of a small number of the early missionaries were no less unfortunate. If Christianity was to obtain a foothold at all among a people who possessed an excellent code of ethics which they deemed to be not unworthy of its rival, it must prove its superiority. Not only must it demonstrate that it could supply all the needs with which their own religions had supplied them, but it must show that it could also do more, and supply those needs which their own religions could not supply. Not only must it manifest its efficacy as a power for good, but it must also dissociate itself from all political entanglements. The test is a severe one, but not unreasonable; nevertheless, we are thankful to say, the Gospel has triumphed, and because it has fought well, its success is the more inspiring. This is principally due to the fruits of (to borrow Bishop Bashford's happy expression) "applied Christianity"—viz., the establishment of missionary schools and colleges, the opening of hospitals and dispensaries, the translation of useful Western literature, and the initiation of social reforms. Agencies such as these have opened the eyes of the Chinese to the true colour of Christianity, and justified its claims to a large place in their lives. Having once won the affections of the people, the work of proselytizing is rendered easy.

APPRECIATION OF THE MISSIONARY.

Christianity to-day is just as much favoured as the other religions—respected and appreciated by all. Where it has not found unhesitating followers, it has found grateful sympathizers, for men have seen with their own eyes that, while on the one hand the missionaries are not entirely to be blamed for the many national disasters entailed by their presence, yet on the other hand they deserve all the credit for the

manifold benefits they have been instrumental in conferring upon the country. Therefore the Government and people are ready to support any form of Christian activity. When the Chinese Y.M.C.A. held its National Conference at Peking at the end of last year, President Yuan Shih-k'ai entertained its delegates and accorded them a cordial welcome. He commended them for their good work, and bade them not to rest on their laurels until they had produced a race of men of strong moral character. Recently some Chinese Christians of Yunnan approached their Tutuh Tsai with reference to the scheme of starting a Y.M.C.A. in their province, and the latter at once promised his assistance, because in his student days in Japan he had come under the influence of the Chinese Y.M.C.A. at Tokyo.

The Chinese Christian is no longer regarded with suspicion. He is given official appointments irrespective of his religious convictions. In fact, in view of his superior training, he is very often selected before non-Christians. Vice-President Li Yuan-hung, Tutuh of Wuchang, declared to one of the national secretaries of the Chinese Y.M.C.A. in the course of a personal interview: "Whenever practicable, I always prefer to employ Christians, because they are more honest and reliable."

What is perhaps more hopeful is the fact that Chinese Christians are everywhere exercising an influence for good. It is related that when the revolutionaries, in the first flush of victory at Hankow, commenced to massacre the hated Manchus, a body of Christian young men, heart and soul in the movement, and occupying responsible positions in its councils, went to the predestined General Li (the present Vice-President), himself an almost-persuaded Christian, and said to him: "This must stop, or we quit!" It stopped immediately. And in the intervals between fighting at Hankow, an army lieutenant held a prayer meeting in a Red Cross hospital. When it is further remembered that Dr. Sun Yat-sen, the first provisional President, and one-third of his Cabinet were Christians, and that there are in the present Parliament as well as in the Diplomatic Service many who follow Christ, we realize that Christianity is already a force in the land.

It is a remarkable, as well an eloquent, fact that the people are beginning to discuss the questions of religion and morality, and especially is this noticeable in the native Press. It was not so very long ago when the Press refused to comment on such topics, because the whole nation clamoured for the raising of a strong army and the building of an efficient navy.

Now it appears that, after the strife and the turmoil, the small voice of conscience is obtaining a hearing, and the just claims of religion are being seriously considered. The first revolution has come and gone, but the people are looking forward to the advent of the second revolution—viz., the revolution of men's hearts—and so the very first thing considered by the National Educational Conference held some fifteen months ago in Peking was the imperative necessity of the promotion of moral education.

RECOGNITION OF CHRISTIANITY.

But perhaps the most reassuring element in the present outlook is the recognition of Christianity as one of the favoured religions, for by Articles V. and VI. of the provisional Constitution the religious liberty that had previously been tacitly permitted is now expressly guaranteed in black and white. Henceforth every man is free to choose his religion, where heretofore he was bound by family or social ties. Formerly the son could not be his own master as long as his father was alive and acted as the patriarch of his family, but now as regards matters of religion and conscience his parent cannot interfere with his choice. There is at this moment an agitation to persuade the Constitution Drafting Committee to elevate Confucianism as the State religion, but it may safely be asserted that according to the trend of thought prevailing to-day such a proposition is doomed to failure.

No one will deny that the task of Christianizing China must ultimately fall on Chinese Christians, however indispensable the presence of their Western brothers may be, and there are in existence a rudimentary Chinese Church and a Student Volunteer Movement for the Christian ministry. This, however, does not mean that forthwith the missionaries may withdraw their assistance and neglect their flocks. On the contrary, it is the more incumbent upon them to see that the child of their care and nurture shall develop into robust and vigorous manhood. They will, as heretofore, continue to perform wonders, but they must be adequately supported by those who sent them out. Will the home Church respond, or will it still slumber?

The prospects of Christianity are never more roseate than they are to-day. In face of this grand opening, what is the Christian Church at large going to do? It has nobly responded to the appeal for prayers, but prayers alone will not suffice. Here is an opportunity for it to prove its vitality and breadth of vision, for the day will come, and that soon,

when the Chinese Church shall be a living member of the body of Christ. As a shrewd observer remarked : " Chinese Christianity will develop on its own lines, and will have very marked features of its own. Just as China is skipping the oil age and the gas age in illumination, and beginning at the electric age, so she will skip the sealed-Bible age, the witch-burning age, and the age of relentless persecution in her Christian progress. She starts with the liberty of the Gospel, not the shackles of the Law. In her interpretation of Christian truth, there will be brought to bear a philosophic system and habit as old as Greek philosophy, and much more vivid, much more real, innate, almost instinctive. It is conceivable that China will carry Western Christendom with her to new heights and depths of Christian experience. This phenomenon has shown itself again and again in the personal relations of Chinese and foreign Christians. It may ultimately take place on an almost cosmic scale. Nobody need be surprised if it does. Christianity is going to affect China, and China is going to affect Christianity, to their mutual advantage."

MR. J. WONG-QUINCEY : AN APPRECIATION.

BY WAN IU-SHING, B.Sc.

WE are sorry to announce the departure of Mr. J. Wong-Quincey, in whom this Union has lost a very able and keen worker ; however, we have the consolation to know that the Fatherland is enriched by such a man as our friend who will be doing the great and noble task of trying to uplift our fellow-countrymen. We take this opportunity of his leaving the British Isles to express publicly our thanks and our appreciation for what he has done for us. Because of Mr. Wong-Quincey's extreme modesty, little or none of his work is known except to a limited few ; but now it is our aim to convey to our readers the great part he played in the formation and working of our Union. We ask his pardon for bringing out to light what he wishes to keep in the dark.

Mr. Wong-Quincey was one of that handful of Chinese students who met every week in 1908 under the roof of Mr. Beath's house for prayer and Bible study, and eventually he became one of the founders of the Chinese Students' Christian Union in this country. He was our first honorary secretary, which post he held until, pressed by academical work, he resigned in the spring of 1912. During his tenure of the secretaryship he fulfilled his duty admirably, in spite of his having to read for university examinations at the same time.

When the Union began to have its annual conference he was charged to be its organiser, and with his untiring energy he made these meetings a great success year after year. It would not be saying too much that it was greatly due to his labour that these conferences were possible.

For a long time he was the leader of our London Bible class, and those who frequented this class in those days could testify how interesting he used to make the discussions. It will take a long while for those who were in that circle to forget the many happy afternoons spent in hearing him clear up what were difficulties to them.

In 1911 he was one of the two who represented our Union at the World's Student Christian Federation Conference held at Constantinople. Coming back from that gathering he was saturated with inspirations and schemes for the expansion of our work here ; unlike one of those idealists who can only give theories, he put his schemes into practice, and one of the first things he did was the publication of this Magazine. Although he had to take the London B.A. Inter-

mediate Examination that summer, he yet wrote every word of the first number of this Journal. He was the Editor until the last issue, when he was faced with his degree examination and absolutely could have no time to continue this work.

Now let us say a few words about him as a student and as he is in private life. It is not saying too much to call him one of the most brilliant Chinese students studying in the British Isles; his record in the books of University College, London, bears testimony to our bold statement. He ended his college career by taking the London B.A. degree in English Literature and Philosophy with honours. He is not only a scholar but also an all-round sportsman; he partakes in nearly all the out-door games in existence, and is by no means a bad player in tennis, "soccer," cricket and golf; added to these accomplishments he is also a "crack shot," and feels just at home on horse-back as in an arm-chair, with skates on ice as with shoes on floor. As a musician he plays various instruments, both Chinese and European, and sings well. As a poet we need only refer our readers to his verses appearing in this periodical from time to time. Those who have the privilege to travel with him in the British Isles and on the Continent can tell what a cheerful companion he is.

Now he has gone home and our best wishes and prayers go with him. We have no doubt that he will have a brilliant career before him and every success in all his future undertakings. The Union is indebted to him in more ways than one, and the members showed their gratitude by presenting him with an illuminated address on the occasion of his departure.

The following is the wording of the address given to Mr. Wong-Quincey:

To J. Wong-Quincey, Esq., B.A.

In recognition of the invaluable services you have rendered to the Chinese Students' Christian Union in Great Britain and Ireland as its Honorary Secretary and Founder of its organ, "*The East in the West*," and in token of the highest esteem and affection with which the members of the Union hold you as a friend, as a counsellor, as a colleague, and as the paragon of zeal, energy and enthusiasm, this souvenir is gratefully inscribed and presented on behalf of the Union by the undersigned Executive on the occasion of your departure for home.

(Signed)

Dated this third day of December, A.D. 1913. London.

CONFUCIANISM AND STATE RELIGION.

BY TIAO MIN-CH' IEN.

Of late a wave of religious awakening has swept over the country with the swiftness and velocity of a tremendous tidal water. Everywhere the same question is asked:—"The first revolution has come and gone, but the second revolution, *i.e.* the revolution within men's hearts, when will it come?" When the first shot was fired at Wuchang people dreamed dreams of future prosperity; when the death-knell of the Manchu Dynasty was tolled they saw visions of future prosperity; but the dreams and visions proved mere chimeras. Old evils were tolerated and old abuses continued to flourish, and since Republicanism meant only the change of skin and not that of blood, it was felt that something more drastic was required. If a new form of government could not accomplish all which the people had hoped, then the reformation within the individual himself must do the rest, and so they set about to discover how this could best be done.

Consequently questions of religion, ethics, morality, etc., began to be freely discussed, both in and out of the Press, and, to cap it all, the Confucian Society started a movement to urge the adoption of Confucianism as the State religion and its incorporation as such within the permanent Constitution. Where a few years ago it would not receive any notice at all, to-day the movement created a big stir and encountered strong opposition. All this is to be welcomed as a healthy sign, portending nought but good for the spiritual and moral welfare of our people.

The controversy is now definitely settled, but we will do well to pause in retrospect. Initiated by Dr. Ch'en Huan-chang, Ph.D. (Columbia), a Cantonese Hanlin, author of the "Economic Principles of Confucius and his School," the agitation commanded considerable support and influence from high and low. For this purpose the Society presented to Parliament a petition, the signatories to which included Mr. Liang Ch'i-ch'ao (Minister of Justice), Dr. Yen Fuh (the celebrated translator of European philosophical treatises) and Dr. Ch'en himself.

Arguments for Adoption.

Having traced the beginnings of Confucianism as a "religion," the petitioners proceeded thus:—

"At every critical juncture in the nation's affairs prayers

have been offered to Confucius, and when statesmen have been uncertain what course to adopt they have looked to the principles of Confucius for guidance. Upon the basis of Confucianism rules and regulations have been made and national policy and administration have been carried out. Confucianism has also been the source from which have been derived all kinds of principles of life and learning, and many of our national manners and customs. For this reason we consider that Confucianism should be established as the State Religion of China."

Anticipating the objection that the establishment of a state religion would conflict with the clause in the Provisional Constitution guaranteeing religious liberty, they said :—

"Confucianism has been the State Religion of China for thousands of years but, at the same time, there has been perfect religious freedom for all people. State Religion and perfect religious liberty have gone hand in hand without any conflict for thousands of years on the basis of an unwritten constitution. The incorporation of an established religion as part of the Constitution would only be putting long established facts into written form. Religious toleration is only the passive aspect of the very principle of which the adoption of a State religion is the active expression. The two go hand in hand and each benefits the other."

They showed, from "The Book of Rites," that the idea of a State religion was well-known in the classical period; and they cited modern instances from eleven European countries to prove that the adoption of a State religion would in no wise clash with freedom of worship and that the adoption of Confucianism as State religion would actually afford more religious liberty than could be found in any other country. "At a time like the present, if China talks about freedom of worship without setting up a State religion, the people will be inclined to think that Parliament thinks religion of little worth. The result will be the decay of national spirit, the sinking of national foundations, the disappearance of national character, a breach in national customs, and finally the destruction of the nation." Some countries might not have formally adopted a State religion, but that did not mean that they had no State religion, and examples of England, the United States, France and Russia were cited.

Thus the petitioners concluded :—

"Our country having just adopted a new form of government, public opinion is very much confused and much

is being said and written which shows that people do not understand the distinction between religious freedom and the destruction of religion. The radicals are full of fanaticism, whilst terror reigns in the minds of conservatives; the people are in a state of great mental stress and it almost seems that the national foundations are giving way. At a time like this there is a great need for guiding principles, and it becomes necessary that Confucianism should be laid down in the Constitution as the State Religion."

Arguments Against Adoption.

Immediately the question became one of practical politics and every publicity was brought to bear upon it. The Press discussed its *pros* and *cons* and whether China should have a State religion at all; the Mohammedans denounced it as injustice and favouritism; the Buddhists began to cherish the hope that Buddhism might yet be made the State religion of the Republic; and finally, the Christians submitted a counter-petition signed by the churches of seventeen provinces. The arguments of the Protestant churches may be summarised as follows:—

(A) Religious and non-political:—

- (1) Liberty of worship and a State religion will conflict with each other.
- (2) There will be no equality in the treatment of different religions by the Constitution.
- (3) A State Religion clause in the Constitution will necessitate religious qualifications for the holders of public office, which is against Republicanism.
- (4) Such a Constitution is not in accordance with the wishes of the majority of the people.
- (5) It will violate the principle of the separation of the State and Religion.
- (6) No civilized Power has a State religion.
- (7) It is untrue that it has been part of an unwritten constitution that Confucianism should be the State religion of China, inasmuch as the Emperors could embrace any religious faith they desired.
- (8) The majority of the people are not in favour of Confucianism. Less than one-tenth of the people profess themselves followers of Confucius.

- (9) The change cannot be effected permanently. Mongols and Tibetans will not acquiesce in the change of their religion.

(B) Political :—

- (1) It will result in the undermining of the Republic, as Mohammedans, Mongols and Tibetans do not reverence Confucius.
- (2) It may result in the loss of Chinese territories, for Tibetans and Mongols who have their own religions will seize the State religion as a favourable pretext to secede from China.
- (3) It will run the risk of facing religious wars.
- (4) It will be equivalent to an attempt to bring China back to the principles of European Governments a century ago.

Some Press Comments.

As an indication of popular feeling we may reproduce a few newspaper comments.

Take first the *Min-ch'uan-pao* ("The People's Rights"), one of the many vernacular dailies started about the time of the revolution. Writing against the establishment of a State religion, Mr. Fei Shih, in an exhaustive thesis, contended that China never had a State religion, that from European history a State religion was "the mother of quarrels and wars," and that in China similar sanguinary results would follow the adoption of a State religion, "for we have not forgotten the Mohammedan rebellion in the reigns of Hsien Fêng (A.D. 1851-1862) and T'ung Chih (A.D. 1862-1875)." He concluded thus :—"Can a still unstable Republic risk the disasters that follow in the train of religious disputes? Dissensions of that kind arising from the people within the country or from the interference of the foreign Powers on behalf of converts"—he referred to Christian converts who, fearing violence from the ignorant masses, were Confucianism to be made the State religion, might seek foreign protection—"must hasten China's destruction. Moreover, the political revolution cannot be said yet to have disappeared, and it is extremely dangerous to add fuel to the flame by risking a religious rebellion."

Take next *The Republican Advocate*, the Chinese-edited English weekly. Some time ago it invited its readers to express their opinions whether China should or should not have a State religion, and the result of that symposium was

an almost direct negative. *Apropos* of the general question of religion and society it said :—"We are inclined to agree that it is not good for any people to officially neglect all religious obligations. So far, we think, history supports us, notwithstanding our admission that too often the State and Religion when combined have made very bad rulers. The reason, however, has generally been because the State has allowed religion to usurp its functions, so that it became Religion and State instead of State and Religion." Nevertheless it deprecated the idea of making Confucianism the State Religion, for the simple reason that it would provoke religious bickerings and squabbings. But if China would have a State religion, then certainly it must be Confucianism, for "our civilisation is *par excellence* Confucian," and Confucianism could best preserve two great ideals which China must preserve, if she was to preserve her identity, and which she was in danger of losing, namely, "the idea of the family and the idea of personal responsibility to a Supreme—by whatever name That may be called." The following represents the drift of its argument : —

"Christianity, if it is to convert us, must use the Confucian code. Progress is impossible without the preservation of our own culture. Nothing can replace that. Fortunately most Christian missionaries recognise this and not only teach the Confucian classics to their pupils, but give full credit to their lofty idealism. In other words the change from a Monarchy to a Republic has not weakened but strengthened the claims of the Confucian ideal, enforcing it on all instead of on a class only. Here and there a few maxims may have become obsolete, but the main idea has been immeasurably enlarged. As Confucianism stagnates the State must stagger, for so far the State has nothing to put in its place. Christianity may, in time, have supreme commanding force in the ethical life of the people, but it will be many years before this is so and, if Confucianism be allowed to disappear in the meantime, everything may be lost and the nation hopelessly deteriorate. It is easier to reach the masses by Confucianism, which has been the inherent traditional belief for centuries, than through a religion which is still comparatively new to them. But *why should not Confucianism and Christianity work together in this matter?* Their ethics are practically the same; they both recognise the Divine Supremacy. If we may draw an illustration from physics, we would say that while Christianity supplies the dynamics, Confucianism brings the static force that is equally necessary."

Finally, as an "extra," the opinion of a well-wisher may be quoted. Descanting upon the "Religious Future of China," in *The Nineteenth Century* two months ago, Mr. R. Fleming Johnston, District Officer of Wei-hai-wei, suggested :—

"The true friend of China will not fail to recognise that in the principles of Confucianism the civilization of China possesses a moral and spiritual basis which will bear comparison with any possible substitute, and which is likely to prove fully adequate for all the constructive or reconstructive requirements of the future. He will probably be of opinion that the complete separation of religion from politics is a wise principle as a general rule, and that careful consideration should be given to the possibility of preserving Confucianism intact without making special provision in the written Constitution for its maintenance by the State ; but he will feel that if Confucianism can be saved from decay or disintegration in no other way, then it would be far better to establish it as part of the constitutional law of the land than to allow the Chinese people to run the risk of forfeiting the moral and spiritual inheritance of their race for the sake of maintaining a constitutional principle which, after all, can have no justification apart from the efficacy of its practical results."

Settlement and Compromise.

Inasmuch as the Confucian agitation appealed to the patriotic sentiment it wielded a formidable weapon. It had supporters even within the ranks of the Cabinet and Parliament, and at one time it looked as if it would assuredly attain its object. The adverse arguments marshalled against it, however, especially the political ones, proved insurmountable, and so the Parliamentary Constitution Drafting Committee cut the Gordian knot with the sword of compromise. The final draft of the Constitution reads as follows :—

Article IV.—"Among the citizens of Chung Hua Min Kuo there shall be in the eyes of law no racial, class, or religious distinction, and all shall be equal."

Article XI.—"Citizens of Chung Hua Min Kuo shall have the freedom of religion, which shall not be restricted except in accordance with law."

Article XIX.—"Citizens of Chung Hua Min Kuo shall have the right to receive primary education according to law. In the national education, the doctrines of Confucius shall be the basis of ethical teachings for the citizens of Chung Hua Min Kuo."



J. WONG-QUINCEY, B.A.



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THE INTELLECTUAL IDEAL OF THE UNION.

By J. WONG-QUINCEY, B.A.

PSYCHOLOGISTS have come to recognise the two-fold fact that one cannot educate the intellect without at the same time building up character, nor is it possible to build up character without at the same time educating the intellect. If this proposition is entirely true it is well for us to grasp its full import before we attempt to consider all the consequences involved.

It is claimed that the very act of instructing the mind does in itself build up character, and that the converse of this proposition is also true. Accordingly, we may set about to educate the intellect with no object other than intellectual culture, and yet by that very act we are *ipso facto* building up character. In the same way we may begin to impart ethical instruction with the exclusive view of moral education but thereby also affecting character. The truth that underlies this statement seems to consist of an identity of aim between intellectual and moral education. In the case of mental culture we seem to be seeking for unity, for beauty and for logical perfection in the realm of knowledge; in moral instruction likewise we are striving after unity, after beauty, and after perfection in character.

Even if we go no further than this, many questions most difficult to answer immediately arise. Is it not a fact that many people brilliantly gifted in intellect and highly educated in mind, are morally unsound? Is it not equally true that some of the greatest spiritual leaders have been deficient in intellectual culture and breadth? Is not morality, which is chiefly concerned with the will, entirely independent of the mere data of scholastic knowledge?

It is and it is not; but any attempt to explain this small statement with adequate justice to both sides of the question would carry us far beyond the scope of this article. Our two-fold proposition makes no further claim than that the intellect is in some way intimately connected with what we call character, and that there is a fundamental unity between the two. On this question extreme views are possible and prevalent. Between the standpoint of the pure scientist and the outlook of the strict theologian every shade of opinion is possible. But we are not here to discuss them: we are

chiefly concerned with a practical ideal, the intellectual policy of a union of Christian students. For such a body of students is there anything true, anything certain, any working hypothesis sound and time-tried which will suffice to carry us through our every-day life?

The answer is an unhesitating affirmative. We may doubt, we may crave for unity of knowledge, and it is the salvation of man that he can doubt and that he has this craving for perfection; we may also rest satisfied, and it is necessary for the well-being of man that he should be content with certain things, but whether we are sceptical or satisfied, we must, if we are honest, be convinced of the truth which lies behind all spiritual religion, all true philosophy and genuine science. The active scepticism which only strives to conquer itself is sufficient confirmation of the statement that all sincere men recognise it.

Religion is not all emotionalism; philosophy need not be pure agnosticism, and science can be other than atheistic materialism. When they are each true to itself they can well repel these charges. The religion which confines its attention to a future life, which is content with some vague formula such as "the salvation of the soul," the philosophy and science which ignore the immortality of man, these are apostates to their own true orders.

After all said and done man is a rational creature, and it is utterly impossible to convince any honest specimen of our maligned race that that which works for his spiritual, mental and physical well-being and progress is either doubtful or false. To question the truth of this is utter irretrievable madness. But it may be retorted that conviction, knowledge, these things are not enough. Over and above this, it is said, we need striving, successful striving against every impulse that tends to lower us, and above all we want that which Christ alone can give us, namely, that state of soul and mind, that loathing for sin and degradation which effectively breaks the back of every temptation.

Now if one has got this power let him cling to it tenaciously, blindly, unquestioningly, as one would to a life-preserver. Let him not be afraid to own it, to declare it; for in this matter he has behind him the experience and approval of untold ages. He need not be squeamish because it may savour a little of intellectual narrowness. Much greater men have been proud and bold to own it.

To explain it away as mere superstition is to be guilty of scholastic pedantry, of superlative mummery. The finest

intellects in the world have striven by tortuous paths to reach this simple truth, which every man in the street can obtain for himself if he so wishes.

But if a man has not this self-control, this altruism, this love for his kind, let him get it immediately at the peril of his life. But the anxious query at once arises whether this is only to be found in the Gospels. Let him face this question fearlessly and honestly. If it is to be obtained elsewhere let him try. Proper and improper ways of attainment apply only to mundane property ; in this case the thing which matters is *possession*.

But what can be said of an intellectual ideal for a man who is morally unsound ? Intellectual ideal, indeed ! Let him first study the pig, the goose. These creatures are justifying their existence by eating and by being eaten. No more can be expected of them. But a cultured man without morality is far worse than a hippopotamus, and when one hears a student whose life smells like a stink-pot speak of intellectual freedom or theological bigotry, one is tempted to call him a frog or a crocodile to his very face.

Our last word must be reserved for those who, although safely anchored to the fundamental truth, are yet troubled with many things in their intellectual life. By every means hold to that for which the essence of the Gospels stands, that which has never changed and can never be altered so long as man is what he is, that which has kept our Fatherland intact for five thousand years. When that is assured we are no less duty bound to keep alive the spirit of open and fearless enquiry, the divine flame which burns after completeness and perfection in our manifold nature. It is the working out of this insatiable impulse which has brought so much light into this world. We need to emphasise the fact that this spirit seeks for completeness and unity. Any system, however venerable, which ignores any part of our nature cannot therefore be complete, and so far as the fundamentals are unaffected, we are bound to strive for something better. And we will not struggle in vain. If God is truly our Father He will deal with us in a fatherly way. No fear of hell can frighten us into ignoble quiescence. Christ has said, "He that receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." So let it be. Nor are we to be tempted to give up our divine privilege by all the offers of paradise. Heaven and hell are only for those who think exclusively of death ; but for us, to live well is to die well.

At the very lowest calculation we ought to be optimistic, for the world to-day is all in all better than it ever was. The man who denies this is a bigot and a partisan. Let him look all round and not only at the four walls within which he is confined. Science and religion, war and peace, and a hundred similar problems, will work out to unity. We may not see it, our generation may perish before it comes about ; but if we keep on honestly striving we are surely contributing our share to its ultimate solution. The world has always depended upon a few for its progress. One here and one there have suffered in order that millions may live in comparative contentment. Blessed are the few. As Christian students we hear the call to join them. Let us decide before our enthusiasm has frittered away.

Hamlet had the gifts, he also heard the call. But his only answer was—

“ Oh, cursed spite

That ever I was born to set it right.”

And Hamlet brought ruin to himself and to many others.

(NOTE.—The above paper was partly written in the train travelling between Warsaw and Moscow in the midst of all the distractions associated with a long railway journey. The writer begs to be excused for any signs of incoherence or haste.
—Ed.)

HOME NEWS.

BY THE EDITOR.

Presidential Election.

October 6th, 1913, was a red-letter day for the Republic, the day of the election of the Chief Magistrate. For this purpose the two Houses of Parliament held a joint session in the building of the lower House or Chung Yi Yuan. It was a foregone conclusion that only one man could be the nation's choice, yet the proceedings were not devoid of excitement.

In order to make the election legal, so say the regulations, two-thirds of the whole Assembly must be present, and three-fourths of these must vote together, or, if after two attempts there be no such majority, then a bare majority shall elect. The candidate must be a Chinese citizen of at least 40 years of age, not disqualified by suffrage, and of at least 10 years' residence in the country. He shall hold office for five years, at the expiration of which he may be re-elected for another similar term.

The proceedings lasted from 8 a.m. till 8 p.m. 759 attended to vote. There being no necessity for an open proposer and seconder of candidates, the voters resorted to the secret ballot. In the first poll 23 names were put up. The Provisional President led off with 471, followed by Gen. Li Yuan-hung with 154, Dr. Wu T'ing-fang with 33, Gen. Tuan Chi-jui (Minister of War) with 16, Dr. Sun Yat-sen with 13, Mr. K'ang Yu-wei with 11, Mr. T'ang Shao-yi with 5, &c., &c. As President Yuan was 99 short of the requisite majority a second ballot was taken. Results: 497 for President Yuan, 162 for Gen. Li, 23 for Dr. Wu, and 12 for Dr. Sun. The President-designate still lacked 62 votes, so the third and decisive ballot was taken. Results: 507 for President Yuan Shih-k'ai and 179 for General Li. At the close of the election a photographer created a "scene." He took a flashlight photograph of the assembly, and at the flash and detonation the wearied electors made a frantic rush for the doors, thinking it was the explosion of the deadly bomb!

An hour later the Japanese Minister called at the Wai Chiao Pu (Ministry of Foreign Affairs) to tender his Government's message of recognition, and after another two hours came the Russian Minister with similar instructions from his Government. The other Legations followed subsequently.

On the next day Gen. Li Yuan-hung was elected Vice-President by 610 votes out of a total of 719.

Presidential Inauguration.

The inauguration of President Yuan took place on Oct. 10th at the T'ai Ho Tien, China's "Westminster Abbey," where upwards of twenty Ming and Ch'ing Emperors had been crowned. At 10.40 a.m. the President, in a firm and steady voice, took the oath of office, whereby he pledged himself to be true to the Republic and perform his duties faithfully according to the Constitution. Then he read his address, "a document which will for ever stand high in the official announcements of history if only because of its transparent simplicity, its deep insight, and its manly statesmanship." Elsewhere we reproduce extracts from this document, but for the sake of completeness we append below an epitome of the whole.

Commencing with "I, though lacking in ability, have for a generation taken a humble part in public life and have ever maintained a moderate policy," he proceeded to explain that that policy was to act up to his conviction "that the fundamental principle of governance consists in a clearly defined system of administration and in the strengthening of cardinal principles of morality." He continued: "When these have been attained it will be time enough to take occasion by the hand in promoting the progress of the masses. For this cause I have aimed at introducing gradually such reforms as would make for public enlightenment; at the same time I have preferred conservative to extreme methods for the reasons that the fate of this State and people must not be staked on a single hazard of the dice and that immemorial traditions and precepts must not be lightly swept into oblivion." He then explained how four years ago he severed all connexion with public life and retired to his ancestral home, how on the revolutionary outbreak at Wuchang he was forced by circumstances to assume the responsibility of restoring peace and order, how on the abdication of the Manchu Emperor he was elected Provisional President by the Five Great Races, how he reluctantly resorted to arms to quell the attempt last July of "a handful of violent characters to destroy the consolidation and upset the nation," how, when peace was again restored, he sought to retire into private life but was elected by the National Assembly and recognised by the friendly Powers, and how he resolved to effect the salvation of the nation, irrespective of hardship or slanders, so as to fulfil the trust confided in him. Then he indicated the intimate relation between law and morality. "The principle of the Republican Government is the people," he continued

but since the revolution they have suffered all sorts of hardships and so he would do his best to ensure that all should enjoy the real blessings of the Republic. The country was rich with natural resources which, however, were left undeveloped ; so he exhorted the people to direct their attention to the promotion of industrial progress. Passing on to education he exhorted the people not to cling further to their superstitious faith in empty talk, but to strive to put the theories into practice. Unless there was large capital it was no use to talk of industry, so he advocated the introduction of foreign capital : " when the natural resources are opened, and there are no waste lands and idle hands, there will be a surplus after the repayment of the loan out of the gain made from the capital." The introduction of foreign capital would mean the introduction of foreign civilization. Both should be welcomed, for " the essence of world civilization is simply to supply the deficiencies of others from our own surplus, so that society everywhere may benefit." Hence in this matter there should be no distinction between countries, and this explained why Confucius liked to talk of universal harmony. " China is now a Republic and must rid herself of the antiquated notions appertaining to her period of seclusion. Our citizens who obey the law of their own land must needs know also the law which all nations hold in common. In all their intercourse with other nations they must beware of any prejudice towards foreigners in violation of right principle and resulting in severance, but must behave after civilized standards." The President thanked the foreign Powers for their attitude towards China, which had of late been " pacific and just." Therefore, all citizens should make a point of consolidating international friendships by manifestations of sincerity. The President thereby declared " that all treaties, conventions, and official engagements contracted by the former Manchu and Provisional Governments with foreign Governments shall be faithfully observed, also that all contracts duly concluded by the former Governments with foreign companies and individuals shall be strictly observed, and further that all privileges, rights, and special immunities enjoyed by foreign subjects in China by virtue of international engagements, national enactments, and established precedent are hereby definitely confirmed." The above, he said, were the main points of the declaration which he was making to the nation, but in order to amplify his meaning in the widest sense only two characters were needed—namely, *Tao Têh* (morality). These two characters were most com-

prehensive, so much so that even the greatest sages have failed to exhaust their whole significance in thousands upon thousands of words, but what he understood them to mean might be included under four characters, namely:—*Chung*, loyalty; *Hsin*, trust; *Tuh*, steadfastness, and *Ching*, sober-mindedness. He then explained in full what each of them stood for. He enjoined his countrymen to cultivate them, and also guard against the evil of extravagance. In conclusion, he said that with regard to the problem of national defence, the country needed rest and recovery from its wounds. Nevertheless, he trusted that men of the army and the navy would regard it their obligation to obey orders and their duty to protect the people. Though he knew that all the officers were not unaware of their responsibilities, yet because of the "recent tide of sedition" he would re-impress the same upon them; but for this necessity "I must acknowledge that I have failed to perform my duty in controlling them." Finally he concluded: "Therefore, with the fullest earnestness and goodwill, I declare solemnly to my fellow-countrymen that so long as I remain President so long will I perform my duty. *Chung Hua Min Kuo* belongs to her 400 million citizens. When brethren dwell together in unity, a family prospers. If the whole nation unites in a common purpose, the State will be great. Such, then, is my prayer for *Chung Hua Min Kuo*."

The President then retired, while the guests departed. After a short interval he re-appeared. Prince P'u Lun read an address of congratulation on behalf of the Manchu Imperial Family, in the course of which he said: "China will surely prosper, because extraordinary affairs must be performed by extraordinary men with extraordinary ability." The foreign Ministers were then received, when Senor Luis Pastor, Spanish Minister in Peking, made an appropriate speech of felicitation on behalf of the Diplomatic Corps and of that outer world which had been looking on for the past two years with unabated interest in all the doings of the new Republic. Bishop Jardin and the Governor of Tsingtao (Shantung), who were visiting the Capital, and various Chinese bodies were next received. Meanwhile in another room the visitors were served with refreshments. When the audiences were finished, the President, followed by all the guests, proceeded to T'ien An Mên (Gate of Heavenly Peace) to watch a brilliant review of 8,000 troops. And so the ceremony terminated.

Personnel of New Cabinet.

The present Cabinet is generally acclaimed as the most intelligent and workable one. The fourth Cabinet since the

establishment of the Republic, it was voted almost unanimously by the Chung Yi Yuan and bids fair to be a success. It assumed office about the beginning of September, and its personnel, ranging in age from forty to fifty, is as follows:—

(1) MR. HSIUNG HSI-LING, the new Premier and Minister of Finance, is a native of Hunan Province. In 1905 he accompanied the Five Travelling Commissioners to study the constitutional governments of the West. When Mr. T'ang Shao-yi formed his First Coalition Cabinet Mr. Hsiung was made the Minister of Finance, and when Premier T'ang resigned the latter found it also necessary to go, being subsequently appointed Military Governor of Jehol.

(2) MR. SUN PAO-CH'I, the new Minister of Foreign Affairs, was born in Chekiang. Having served as Minister to Paris, to Berlin, etc., he is much respected in diplomatic circles. When the revolution broke out he was Governor of Shantung, and at the beginning of 1913 he was Governor-General of the Customs Revenue Council.

(3) MR. CHU CH'I-CH'EN, the new Minister of the Interior, comes from Kweichow. In the late Cabinet under Premier Chao Ping-chuin he held the portfolio of the Ministership of Communications.

(4) GENERAL TUAN CHI-JUI, the Minister of War, is an Anhui man. His name headed the list of those who signed the famous memorial urging the abdication of the Manchu Dynasty, and he has been War Minister ever since the formation of the Republican Government, though other members of the Cabinet have been repeatedly changed.

(5) ADMIRAL LIU KUAN-HSIUNG, the Minister of Navy, is a Fukien man. He was trained in the Royal Naval College, Greenwich, and is therefore the most highly placed official among British "Returned" students. Like General Tuan, he too has held his present portfolio ever since the establishment of the Republican Government.

(6) MR. WANG TA-HSIEH, the new Minister of Education, also hails from Chekiang. He served as Minister here in London (1905-1908), after which he was commissioned to remain to study the British Constitution. When the revolution broke out he was Minister in Tokyo, a post which he resigned only a month or two before his present appointment.

(7) MR. LIANG CH'I-CH'AO, the new Minister of Justice, is one of the most well-known Cantonese and one of the most brilliant *litterati* of the day. The editor of *Hsin-min-ch'ung-pao*, when he sought asylum in Japan from the wrath of the late Empress Dowager, and then of the encyclopædic *Yin-ping-shih-wên-chi*, he has been called not inaptly the "Rousseau

of China." He is still connected with *Yung-jen-pao* (The Justice), a periodical which he founded on his return to China two years ago.

(8) MR CHANG CHIEN, the new Minister of Industry, comes from South T'ungchow, Kiangsu. A great industrialist long before the country at large realized the importance of development of industries, he is truly one of the most remarkable men of the day.

(9) MR. CHOW TSE-CH'I, the new Minister of Communications, is a Shantung man, although he was born and brought up in Canton and could speak the dialect like any native of the "City of Rams." When Sir Chentung Liang Ch'êng was Minister in Washington, Mr. Chow was the First Secretary of the Legation and then *Chargé d'Affaires*. He accompanied both Prince Tsai Hsün's Naval Mission to Western countries in 1909 and Prince Tsai Chen's Coronation Mission to England in 1911. During the revolution he was the Vice-Minister of Finance and then the Governor of Shantung.

* * * * *

The Four Virtues.

President Yuan thus defined the four characters—*Chung, Hsin, Tuh, and Ching* mentioned above:—

"The original idea of LOYALTY is that a person should be loyal to the country and not to any particular man. If every man should hold as his principle loyalty to the nation instead of to any man or house, he will be well to prefer the interest of the whole body to that of a few individuals. The chief thing is that he should make light of power and influence, and direct his attention to his obligation and responsibility. He should not sacrifice the interest of the country for the acquirement of power and influence.

"Confucius said that without FAITH no nation would stand. Civilized nations look upon deceitful conduct with contempt, and the stigma is even as a flogging administered in the public square. Washington, when a lad, thanks to his father's discipline, never uttered a lie. In the past China has always laid stress on trust and righteousness, but of late a sad degeneracy has set in. Without faith it is even impossible to regulate one's person, and how can a nation be regulated and governed without faith? Tsêng Kuo-fan, of the late Ch'ing Dynasty, said that the foundation for the regulation of a person is that no lie should be told. Therefore, in dealing with the internal or with the external problem, faith is necessary.

"What is STEADFASTNESS? Civilized countries spare no pains in preserving their national traditions and, without impeding their advance on the path of progress, will not allow a name or an institution to pass into oblivion. For China Confucianism has always been a great moral safeguard, and the changes and chances of 4,000 years have certainly left the essence of the doctrine secure from the ravages of the time. But there are those who are deluded by theory and lightly forsake their own heritage. They indulge in high-flown catchwords without accomplishing any practical result; while abandoning their own national traditions, they fail to secure a single good quality from abroad. Frivolity of character spreads like a new disease. When the root is destroyed, where shall the leaves find place to grow? The remedy, then, is steadfastness.

"What is SOBERMINDEDNESS? To possess a constant occupation one must needs have a constant mind. In time of emergency he who is devoid of constancy will lose his presence of mind, while at ordinary times he is beset by sloth. In the discharge of his duties an atmosphere of sluggishness is never absent, and an easy nonchalance will frustrate the execution of every design. No man will assume responsibility but will play the part of the supercilious spectator with sarcastic comment. Even one's own duty is ignored as if it were not one's concern. It is then that we can appreciate the full flavour of the ancient adage regarding sobermindedness in business. Truly to rid ourselves of sloth and pride sobermindedness is needed.

"I solemnly pledge myself to make these four words my own ideal and to impress them upon my countrymen. May we ever bear them in our minds and keep them on our lips, for no nation can stand save upon the eternal verities which determine right and wrong."

The Revolution and Foreign Claims.

It speaks more than well for the Chinese Government to have undertaken, on its own initiative, to set aside a part of the money loaned from the Quintuple Group to pay foreign residents in China who had actually suffered loss during the revolution.

A Commission was recently appointed to examine into the various claims put forward through the Foreign Legations in Peking. The claims were found to include chiefly such losses as were only incidental to the stoppage of trade. For instance, they include rent paid for warehousing goods and merchandise

which could not be transported into the interior, profits which *might* have been made from goods that could not be sold at the time, and debts that were owed by Chinese subjects. Besides, they include an extra seven per cent. interest on these claims.

Knowing that it is under no legal obligation to pay, the Chinese Government intends only to give relief to those individual foreign residents who had sustained losses directly caused by military operations. China is much surprised to find herself placed in a very unenviable position, as she is already paying high interest on the money borrowed for this purpose.

These claims are certainly far beyond what is a just treatment of a generous nation. The claimants are apt to forget that many of their nationals and perhaps they themselves have made large profits out of the Chinese people during the revolution. In fact, the profits accrued to foreigners from the various loans are themselves incidental to the revolution.

Political Situation at Home.

Early in November President Yuan issued three mandates and dissolved the Kuo Min Tang Party on the ground that its members were rebels and traitors. He ordered its headquarters and all its branch offices to be closed, and took away the election certificates from its members in Parliament. As a result some 350 M.P.'s were unseated from both Houses. Pending the arrival of new Members—*i.e.* those who stood next in the number of votes at the election when Kuo Min Tang adherents were returned—Parliament cannot hold its session for lack of a quorum. The Government is convening a Central Administrative Council to act in the interim as an advisory body. The Council is to have 72 members to be nominated by the President, the different Boards or Departments of State, and the provincial authorities, over which Vice-President Li Yuan-hung is to preside. The members must have had ten years' experience of official life.

The country appears to be quite calm over the dissolution of the once powerful Kuo Min Tang. The people are sick of continued unrest and disorder. They support the President because he is the one man who could restore peace and order. They do not trouble themselves about the quarrels between the different parties, but they want to be allowed to pursue their occupations in peace and security.

Dr. Mott and New China.

When some two months ago Dr. John R. Mott visited the United Kingdom he was interviewed by a representative of the *Westminster Gazette* as to his impressions of the Far East. This is how New China struck the "Ambassador of Christianity to the world," as he has been aptly designated:—

"One of the Chinese Governors told me that what China needs at the present time is one hundred safe leaders. By that he meant unselfish leaders—leaders who are lost in a cause, who consider the welfare of their country regardless of their own financial interests and ease. 'Even if we had fifty, China could be led out into its true destiny.' To-day China needs pre-eminently leaders who will efface themselves, and with persistence and efficiency devote themselves to the service of the State. She has been weak in that direction for many generations. China possesses comparatively few unselfish leaders, and it would require a great transformation for China to break away from the attitude of looking on office for financial betterment and to turn to consider just the public service. China has to look for leadership from the student class.

"Everywhere I went in China I found the modern Government students eager to know the secret of the greatness of a nation. That was my point of contact. I did not have to talk long in order to show that the greatness of a nation does not depend upon army and navy, millionaires, or the extent of territory. Nor did I find it difficult to show that the secret does not depend upon education. The Chinese know that, notwithstanding Japan's care for education she has experienced a great breakdown of character, and that fact caused her to convene the Congress of Religions. The true greatness of a nation depends upon the character and spirit of the people. History shows that character cannot be made symmetrical and strong, and its spirit possessed in freedom and conquering faith, without the help of superhuman religion or pure Christianity. On that point I distinguished between pure Christianity and accretions which were not essential and vital, Christianity that deals with the personal Christ, His teachings, and His work in relation to the superhuman aspect, showing the need of a Power greater than our own, and that there is a Power and Life related to us.

"This led up to these Chinese students becoming 'investigators' on the following three conditions: First, they promised to 'make a thorough and conscientious

study of the four little books known as the Gospel, and to help in such study we will give one hour each week with our comrades who wish to make the same investigation'; second, 'we will pray daily to the great holy God for wisdom to find the truth and courage to obey it when we find it'; third, 'when reason and conscience permit us to do so we will take Jesus Christ as our personal Saviour and Lord.'

"During my last tour in China, I went to visit the tomb of Confucius, and was deeply stirred in that place associated with the sage and teacher of ten thousand generations. I was always glad to put myself in touch with the students by that fact, that I had regard for their greatest teacher. I did not go there to achieve that influence, and in order to touch their hearts, but just as an American visits your Westminster Abbey over and over again. The Chinese students felt concerning me, 'This man is not coming here to fight us.' Then I went further, and said in the addresses, 'You hold on to everything your reason and experience show you is true in the teaching of Confucius. But do not let that cheat you out of laying hold of the truth which comes only through Jesus Christ. Submit Him to a scientific test.' That always appeals to the Chinese mind, because they are a very practical people and want something that they can work out."

The Revolution and Religion in China.

Under the above caption Dr. Richard Wilhelm had a very thoughtful article in the October number of *The International Review of Missions*, the organ of the Continuation Committee of the 1910 Edinburgh World Missionary Conference. Dr. Wilhelm is a German missionary of the Allgemeiner Evangelisch-Protestantischer Missionsverein at Tsingtau, Shantung, entrusted with the German translation of the Chinese classics, to be completed in ten volumes. After showing in detail how Confucianism had been for centuries identified as the State religion of China he set out the following as the results of the revolution:—

1.—The collapse of Confucianism as the State religion. Therefore, "the study of Confucian writings has been eliminated from the curriculum of lower and middle schools, and has been confined to the special philosophical courses in the universities."

2.—Formerly all religions enjoyed some sort of legal protection. Now, in order to obtain recognition, they must each adopt a constitution like that of an ordinary association.

"The obvious model, under these circumstances, is the Church."

3.—"A public career has lost much of its glory." So, "forces have thus been liberated which until now have been employed exclusively in the service of the state, and they are available for use in other directions"—*e.g.* to tackle social and religious problems.

4.—The Republic is not so roseate as was at first dreamed of, and this leads naturally to reflection and deeper views.

5.—The birth of a Chinese Church independent of foreign control.

6.—The birth of a united Chinese Church freed from all denominational dissensions and differences.

7.—The missionaries' need of a Bible written in classical Chinese which shall appeal to the cultured classes.

8.—The former gulf between Christians and non-Christians is now practically non-existent, and the two are being welded into one by the same spirit of nationalism.

Finally, the author advised his fellow-workers not to look with feelings of suspicion or resentment upon the birth of an united independent Chinese Church, but to heed the voice which came to the apostle Peter: "What God hath cleansed, that call not thou common."

New Woman and Her Education.

In the opinion of many observers one of the far-reaching effects of the revolution will be the emancipation of our women, and we need only call up the vision of the recent Amazons and suffragettes in order to be convinced of the truth of the prophecy. It is a moot point whether this emancipation should be total or only partial, but in the light of recent events most people will unhesitatingly vote for the latter course. We hear of "entertainments given by girls' schools to mixed audiences, of speeches made and lancers danced in public, of fêtes organised by both sexes, of cigarette-smoking and railway journeys taken together," etc. Indeed, "old restraints are being removed, and while anxious to adopt Western customs, Chinese women are still ignorant of the restraints of Western etiquette." Most of us are agreed that the status of our women should be elevated, but it is doubtful how many are prepared to concede that this elevation may assume such measures of "reform." When we attempt to understand the problem the causes of such phenomena

are not far to seek, but while condoning much of their lack of mental balance, we should not neglect to sound the note of warning. For the well-being of our race this state of affairs ought to be corrected and ameliorated.

What is the antidote? It seems that there is no better counteracting agent than education—sound, liberal education. It is part of the law of nature that men should at times stray into extremes of things, and these phenomena are bound to occur. Nevertheless, by means of education our women's sense of balance and proportion will be restored, and education alone will enable them to adapt themselves judiciously to changed conditions and new departures.

Hence everywhere schools are being established, and more would have been put up had there not been a shortage of funds. The girls are eager to learn, but the supply of teachers is inadequate. Last spring the Government girls' schools of Foochow opened later than usual, because there were not sufficient funds and instructors, when lo! a deputation of the anxious girls called on the Tutuh and pleaded that "as boys and girls are now equal, it is not fair to give any preference to the schools of the former"! Some years ago the local inhabitants lodged a vigorous complaint against some "improper things" taught in one of the missionary girls' schools, which upon inquiry proved to be mere exercises in physical drill. To-day, however, calisthenics is considered quite "proper," and the "heavenly bamboo sway" of the good old days is being replaced with military marching, "with a strong tendency towards the German or goose step" (!)

The Chinese are admittedly apt pupils, and the following testimony appeared in a recent issue of *The Englishwoman*:—"In some Mission schools girls have passed examinations in branches of elementary science, mathematics, and Chinese history, and in a recent competition with both boys and girls of other lands they came out first in map-drawing and second in arithmetic. Again, in some of the more advanced Mission schools they have taken honours in the Cambridge Senior examinations, while in regard to music, their rendering of Mendelssohn's two-part songs, and the 'Hallelujah Chorus,' or Bach and Grieg, could scarcely be surpassed by any first-class girls' school in England."

**"Thou shalt love the Lord thy God . . . with
all thy strength."**

BY THE SUB-EDITOR.

BISHOP Taylor Smith, Chaplain-General of the British Army, once said that a man was a three-cylinder motor car whose maker was God ; that if one cylinder were out of order and not attended to, the whole engine would in time be spoilt. No sane motorist would venture to drive a car which has a defective machinery, and yet many a man would run the engine of his own being on the strength of one or two cylinders. The point to be noticed in this illustration is that deterioration and disintegration set in so imperceptibly and gradually that man with his usual short-sightedness for the true welfare of his Self inevitably falls into the trap of not keeping his three cylinders going.

Our Union enjoins upon all its members the necessity of physical culture. We believe in the development of the entire man. There was a time—and it seems that we are not quite out of those days yet, judging from the handful of our fellow-students who participate in athletic and other manly exercises—when our scholars thought it a waste of time and below their dignity to join in games and sports. This tradition handed down to us from generations past cannot be discarded in a day, nor can a population of hundreds of millions be persuaded to change their conception in so short a time.

In order to bring about a real change of attitude towards physical training there is no better starting point than to convince our fellow-students of its value, the recognition of which has, in a large measure, made the British Empire what it is.

What then are the benefits of "a sound mind in a sound body?" They may be grouped under three heads.

1. As a means of maintaining health. This is too obvious to need any comment. There is no better means of promoting a healthy action of the body, or of bidding defiance to the doctor than a sensible indulgence in sports and pastimes.

2. As an indirect means of developing the mind. Every one is aware of the fact that "All work and no play makes Jack a dull boy," but how few act upon it. Physical training makes the brain alert and quick to grasp and solve the difficult problems that confront us in the various fields of knowledge. It is sadly true that some great minds are encased in frail

bodies, but these unfortunate specimens of humanity only exist and not *live*, which makes all the difference in the world.

3. As an indirect means of building up character. "A man is disciplined by athletics in two ways : by being forced to put the welfare of the common cause before selfish interests, to obey implicitly the word of command, and act in concert with the heterogeneous elements of the company to which he belongs ; and, secondly, should it so turn out, he is disciplined by being raised to a post of command, where he feels the gravity of responsible office and the difficulty of making prompt decisions and securing a willing obedience." Cheerfulness, endurance, patience, courage and purity of thought can be more readily acquired if a man is in a vigorous state of health. It has been said that the battle of Waterloo was won on the playing fields of Eton, and over and over again the healthy sons and daughters of the British nation have done deeds that won their Empire by possessing what is commonly called " the sporting spirit." We strongly urge our fellow-students to go in for sports, understand what this " spirit " is and, for the sake of China, absorb it.

"A MEMORANDUM."

By F. KWOK-SING (St. John's University, Shanghai).

ON a certain afternoon in the month of April, when "the budding twigs spread out their fan to catch the breezy air," I was invited to a reception given by a wealthy gentleman in town. As I was informed that many "returned" students who had obtained laurels in their studies abroad had also been asked, I accepted the invitation gladly, hoping not so much to have a "good" time as to meet some of these renowned scholars who have returned with a knowledge which Plato himself would be proud of, and with an ambition to help their country which the great Washington would envy.

When the time came, I repaired to the house of my kind host. It was a big mansion built in a semi-foreign style. In front of the building was a big lawn around which were planted many flowers, which were then in full bloom. Side-paths and vine arches added much to the beauty and picturesqueness of the house.

Upon entering I was warmly greeted by my host and hostess, and was then introduced to many a young gentleman who had been privileged to go abroad and worship at the shrine of Minerva. Among the guests were several lady students, wealthy merchants and officials.

I had a very enjoyable time. There were indoor amusements as well as out-door games. In the room adjoining to that into which I was first shown there was a good supply of eatables, cakes, ices, sweets, sandwiches and what not. They tasted excellent, but I am afraid I must disappoint you, my readers, because I am not going to tell you the tastes of these nice things and make your mouths "water!" If you will, I shall try to relate to you—with no ill-feeling whatsoever—some of the personages to whom I had the pleasure of being introduced.

I was first introduced to a lady. Yes, to a lady, if my memory serves me right. She was charming. Her complexion was almost white. Her hair was black and smooth. Her eyes were full of sweetness and meaning. In short, she was perfect. When I made my bow to her, she gave me a smile which I shall never forget as long as I live. She gave me her hand and I shook it gently but respectfully. She spoke to me in perfect English with a slight American

accent. She told me that she had been educated in the United States, where she had gone through a course of study in law. She also intimated that women should take a prominent part in the government of any country, since "taxation without representation is tyranny"; that intellectually and morally, women were by no means men's inferiors; and that a country belonged as much to the women as to the men. I became quite interested in her conversation and I agreed with her in many of her points, either because she had such an influence over me or because I thought it was advisable to do so, being mindful of the tactics of the militant suffragettes in the West!

When I knew her better she told me she was going to fight hard to get the women into the Chinese Government, and offered me a Quarter-Master's position in the Amazon Corps of which she was the Commander-in-Chief. Did I accept this offer? This was and ever shall be my secret, let not my readers be too inquisitive!

The second person whose acquaintance I had the pleasure to make was a young gentleman who had come back from England. With my meagre knowledge of the "West End" fashion, I could without any difficulty discover that he had but lately returned from London. He was a man about six feet in height with broad shoulders and a projecting chest. His hair was brushed back with great care and skill. His morning-coat suited him perfectly. His waist-coat was so well cut that no "Knuts" would pass him without casting upon it a look of admiration and envy. On his necktie was a pearl pin and on his finger was a large diamond ring.

No sooner had he shaken my hand than he asked me how his coat suited him. I assured him that he looked excellent in it, and that pleased him. Upon my asking how long he had been in England, he replied that he had been there for nearly ten years, and that he had to return to China without taking a degree, because his father thought he was spending too much money while he was abroad. He also told me that the Chinese did not know the sartorial art and he was doing China a great service in that he often taught others how to dress. He knew fashion from A to Z.

My friend was doing no work. He spent his days, his hours, his minutes in self-gratification.. I felt quite sorry for him. I was asking myself if China was absolutely in need of such kind of people, when my host called my attention to another gentleman who was quite different from the one who had just left. He was clad in an old frock coat which might have been purchased from a second-hand shop at

Poplar. His collar was too low and too big. His grey tie was not much different from a black one! If "shabby" is too strong an adjective, he was at least careless with his dress.

He was a German Ph.D., and for his famous essay on "Death" he was decorated with a medal. I had a long conversation with him and learned a great deal. I shall not fatigue my readers with the very words he uttered, I only attempt to give an outline of what he discoursed. He said he was sorry to have been born a Chinese, inasmuch as the Chinese were so unphilosophical that he could get very few persons to argue with him. In short, the Chinese were too low for him, he thought he was doing himself an injustice were he to talk to the ignorant people. He would never converse with anyone who was not good enough.

At the end of our conversation, I said good-bye to my philosopher and took leave of my host and hostess.

That night I worked no more, I read no more. For three long hours, I sat in my easy-chair thinking about the three new acquaintances and particularly about the foreign educated students. Were they to study a subject of which China to-day is not absolutely in need? Were they to go abroad with no other idea than that to have a good time? Were they to return with but the knowledge of how best to look fashionable? Were they to return with that pride of intellect which made them think all the Chinese were fools? Were they to be so haughty as not to talk to anyone who might be less clever than they? Were they to leave their brothers and sisters ignorant without lending them an uplifting hand? All these questions I had in mind that night, but more particularly was I concerned with the last three.

But now, I have no more trouble! I feel certain that all you, my readers, are not those who study in England either just because they can get a "nice" time or because when they return they may get a good position and can afford to leave their unfortunate fellow-countrymen ignorant without extending to them a helping hand. You will not feel that the people in your own land are too low for you to talk to and to teach. You will recognise that they have not had the same opportunity as you. You will realise that if you do not enlighten them they will never be enlightened; if you do not tell them the truth they will never know the truth. You are all genuine patriots. This, at least, is my consolation.

“NAME IN FULL”: A SUGGESTION.

BY THE EDITOR.

WHAT'S in a name? Some say that everything depends upon it, and others that a lot hinges upon it. We will not attempt to arbitrate between the two, but we certainly agree that a name is never without its usefulness. Its degree of utility is a variable quantity and fluctuates with the purpose for which it is employed. For the present, however, we propose to confine our attention to its objective, as opposed to its subjective, usefulness.

We refer to the matter of writing our Chinese names in English. In order to discuss clearly let us adopt Chinese phraseology and separate the “name” from the “surname.” As regards our fellow-students on both sides of the Atlantic the general practice is to spell out the surname only and indicate the name by means of initials; those on the Continent, however, more often than not, spell out in full their names also. We use the former because we say that “when in Rome do as the Romans.” But in so acting we open the way for much confusion, not only to those among whom we dwell, but also to our own countrymen; for in adhering to the English method we overlook the fundamental objects of its existence and forget that the cap does not exactly fit us.

The English is rich in words from which a man may select his surname, but limited in those from which he may choose his name or names; with our Chinese language, however, the converse holds true. When we see an initial of the former we can pretty well say what is the “Christian name” it stands for. Not so, when we see an initial of the latter, for it is almost impossible to guess which Chinese character it represents. Take “G. Roper”—a creature of fiction, as are the others following. If we hazard the guess that the initial means either “Gabriel” or “George” or “Gerald” or “Gilbert” for the masculine, or “Gertrude” or “Grace” for the feminine, we cannot be very far wrong. When we come to decipher the initials of Chinese names, however, the task is simply stupendous. “F.” may mean either “Fan” or “Fen,” “Fei” or “Fou,” “Fu” or “Fuh,” “Fang” or “Fêng,” &c., &c. Then add to this the idiosyncracies of tones and dialects and the vision is truly appalling!

Not only do the English abbreviate their "Christian names" because the initials are well understood, but also because they want to save space in printing and time in pronouncing them. Consequently to write "A. E. Carpenter" for "Andrew Edward Carpenter" or "Alexandra Elizabeth Carpenter" commends itself to our senses of convenience and reasonableness. But with our Chinese names there is no need to cultivate economy either in space or in time. Our characters are monosyllabic and so do not require any contraction in pronunciation. Even when spelt in full they never exceed six letters, and so the cumbersomeness of "Siu-ch'uen Hung" when spelt in full, as compared with "S. C. Hung" is not really so very great. Nor does it waste more time to say the former than to say the latter.

But after all what we have to bear in mind uppermost is, not so much our own convenience, but the objective usefulness of our names. The question primarily is: What will the world understand by, say, "S. C. Hung?" To the English people "S. C." conveys absolutely nothing, but to the Chinese it may mean any two characters from the storehouse of our bulky vocabulary. Moreover, as the English alphabet is restricted to only 26 letters, it is insufficient to transliterate correctly all our Chinese characters, with the consequence that there is a "mess up" whenever two or three persons have the same surname and the same initials for their names, although the names when spelt in full may be quite different from each other. Here indeed is an example of the embarrassment of riches!

Much, however, of this vagueness, ambiguity and perplexity can be removed, and that without any ado, if we would only try. That is, to spell out our names and surnames all in full. Whereas "S. H. Lin" and "S. H. Lin" may be very awkward, "Shao-hsien Lin" and "San-hsiang Lin" will assuredly not. Perhaps the carping critic may argue that "Tso-ch'uen (literally "make complete") Chung" and "Tso-chuen (literally "left volume") Chung" will nevertheless spread dismay and turmoil. We reply: Quite right, but this is not our fault or the fault of anybody else; it is the fault of both the Chinese and the English languages—the former for having more characters and intonations than the latter can adequately express. We have done the best we could under the circumstances, and we have even striven to be scrupulously accurate by adding the apostrophe mark in its proper place. This insurmountable difficulty does not take away the value of spelling out the name in full; in fact, it makes the necessity greater for us to reform our present

practice so as to mitigate the confusion and embarrassment. Having done our share we can only wait for the time when the two languages would come to an *entente cordiale* and so make our spelling and transliteration more perfect and satisfactory. Therefore we suggest that we should always abide by the examination-paper rule and spell our names as well as our surnames in full.

There remains the question of the position of the surname. In our Chinese way we put it at the top or front; here they put it at the bottom or last. We have done the same, because when we abbreviate our names and use initials, obviously the surname should be written at the end. But when it comes to spelling out the whole badge of identity, it would be a matter of taste whether one prefers to stick his surname at the beginning or at the end. The practice at home is certainly according to the orthodox Chinese way, and personally we endorse this product of conservatism. In whichever position the surname is placed, it is desirable that a hyphen should be inserted between the two characters composing the name; for without the hyphen, very often the wrong character is taken in this country to be the surname. Thus we have often heard people refer to President Yuan Shih-k'ai as "Mr. Kai," because English editors print it as either "Yuan Shi Kai" or "Yuan-Shih-Kai."

We are all agreed that the Chinese language should be simplified, that there should be no more local dialects, that the whole country should be united and that the best way to bring it about is to make the Mandarin dialect the universal spoken language. This is why in all schools the boys and girls are being taught *Kuan Hua*. It behoves us here also to conform to that change and spell our names in the Mandarin dialect. We know there would be numerous obstacles in the way of those who hail from non-Mandarin speaking provinces, especially the awkwardness of the alteration and the trouble of changing existing names on the college registers. We admit that the proposed measure will in some instances result in drastic transformations, although in others the contrast will not be as bold-faced. Thus on the one hand "Zung Zau-doong" in Shanghai dialect would become "Cheng Shao-t'ung" in Mandarin dialect; "Than Thian-thiong" in Fukien, "Ch'en T'ien-ch'ung" in Mandarin; "Chan King-wah" in Cantonese, "Ch'en Ching-hua" in Mandarin. But on the other hand, "Woo Wei-tuk" in Shanghai would merely become "Wu Wei-têh" in Mandarin; "Song Ong-siang" in Fukien, "Sung Wang-hsiang" in Mandarin, and "Hung Ming"—the hero of the famous novel, "The

Three Kingdoms"—in Cantonese, "K'ung Ming" in Mandarin. With respect to the difficulty of changing existing names on college registers, it looks to be a serious impediment, but as a matter of fact the problem is quite easily solved. The college authorities will only require the applicant to make out a good case why his present name should be altered, and this requirement he can satisfy by producing a certificate obtained from either a Justice of the Peace or a Commissioner of Oaths on payment of a few shillings. Or else the Chinese Legation itself can legally issue, gratis, such a certificate, provided he makes out a *bona fide* application and states his reasons. We therefore appeal to one and all to give this suggestion their careful and patriotic consideration, for with reference to the last topic above mentioned, sooner or later we will have to fall into line with the majority, whether or not we intend to enter official life. Why not do it now? What we want is uniformity, and not diversity. If the names are to be spelt in Mandarin, Wade's system of Romanization is the one most commonly used. It is followed here and is the one which we would recommend to all concerned. Will our readers express their opinions on the subject? If so, we will be pleased to give them our close attention. We hope to make known the result of the *plebiscite* in our next publication.

[N.B.—Pending the returns of the "referendum" we do not feel ourselves justified in having this suggestion all our own way. Hence the ways of spelling are generally retained as those sent in.]

NEWS FROM THE UNIVERSITIES AND SCHOOLS.

Aberdeen.

In reply to our letter Mr. Y. K. Li (49, Whitehall Road), a member of our Union, informs us that there are 19 students at Aberdeen, 12 of whom are at the Grammar School. Fifteen of the entire number belong to the province of Kuang-tung. This is a revelation to us and we hope to pay them a visit shortly.

Birmingham.

We have 20 men up this term, the majority of them are studying mining. On September 30th the terminal meeting of the Union was held at the Midland Hotel. The business consisted of speeches of welcome to new members and of the election of the Committee. Mr. Pin-zen Cheng is our President.

On October 10th an enjoyable dinner took place at the Colonade Hotel in celebration of the anniversary of the outbreak at Wuchang.

On November 27th, under the chairmanship of Mr. H. W. Webb, President of the Guild of Undergraduates, a "Social" was held in the University Club, and as a result "The East and West Club" was founded. We wish it long life and success.

LEE PAO-LING, Secretary.

Bristol.

Two members of our Union are pursuing their engineering studies here. Mr. Wing-kui Cheung (The Vicarage, Long Ashton) is on the committee of the University Christian Union. Besides them there are four others. We wish them all success.

Cambridge.

There was a rush of Chinese students to this ancient seat of learning last term. No less than eight "Freshers" were seen parading the town with their new academical dress, which, alas! was soon destined to become sorry sights!

The majority of the new members came from famous public schools, and it is remarkable to see how this preliminary training influences the Chinese mind; their lightheartedness and love of sport contrast strangely with the dignified manners and seriousness which the average Chinese young man assumes.

The total number of Chinese students is now sixteen. There is in existence a Cambridge Chinese Students' Society, the object of which is for social intercourse and mutual help. The officers of this honourable society are: President, Y. K. Leong of Christ College; Chinese Secretary, H. S. Che of Christ College; and English Secretary, S. L. Yong of Emmanuel.

Mr. Yui, who is in connection with the Y.M.C.A. of China, and Mr. K. L. Chau paid us a visit, and during their stay they delivered several addresses both to the English and Chinese students, as well as one to the general public. The main subject was the political and religious significance of the Chinese revolution. Regular meetings for the study of St. Matthew were held every Sunday during the term at 8.15 p.m., in the delightful and hospitable rooms of Mr. P. T. Liang of Caius. The attendance has really been good and afforded great pleasure to the representatives of the Christian Union here.

WAN YIK-SHING.

Cardiff.

Only five students attend classes here, although there is a colony of about 200 Chinese sailors. We are in communication with a gentleman who is desirous of befriending the latter.

Edinburgh.

The Edinburgh Chinese Students' Union has over 35 members, most of whom are budding "Tom Sawyers." Mr. A. H. Chu, President, and Mr. J. E. Chow, Secretary, are active members of our Union. Last term Mr. Tin-po Woo led the Bible circle, which we have every reason to believe was well attended.

Glasgow.

On October 11th the Union of Chinese students in the West of Scotland had a dinner for celebrating the anniversary of the Republic. It was attended by 23 members of the Union and five guests. The interesting toast-list and amusing varieties of Chinese and European music made the occasion a great success.

Early last October we had much pleasure in meeting Messrs. D. Z. T. Yui, and K. L. Chau. Mr. Yui, being invited by the Glasgow University Christian Union to speak, delivered a very interesting speech.

During this year the following gentlemen have left Glasgow for China:—Mr. W. T. Wong, B.Sc., M.A., A.M.I.E.E.; Mr. H. Y. Kao, B.Sc.; Mr. S. Y. Woo, B.Sc. [a member of our Union.—Ed.]; Mr. S. K. Hwang, B.Sc.; Mr. T. L. Young, B.Sc.; Mr. S. V. Pan, B.Sc.; Mr. S. S. Woo, B.Sc.; and Mr. T. F. Ting, B.Sc. Besides these gentlemen, Mr. Wei Tong, B.Sc., and Mr. S. K. Lang have also lately finished their studies here and are now doing research work on the Continent.

A smoking concert for Scottish and Chinese students was held in the University Union on November 21st. The function was well attended and because of its great success, those who

were present felt that it was very necessary to have a permanent society among the Chinese and Scottish students. So on December 8th a general meeting of the Chinese and Scottish students for establishing the proposed society was held. A multitude of students attended the meeting and celebrated the first appearance of the Sino-Scottish Society. Constitutions and bye-laws were then drafted and submitted. The chief purposes of this society are to promote friendship between the Chinese and Scottish students, and through them the friendship between the two nations.

WANG SHENG-ZANG, Secretary.

Leeds.

As intimated elsewhere in this issue, Mr. Yui visited the six Chinese students in this University. The subjects of their studies are engineering and leather industries.

London.

Several heroic souls—we refer to Mr. Y. T. Chang's "cabinet"—have been trying their best to put new life into the Students' Union, but their laudable efforts, so far, have not met with success. The most notable event of the past term was the luncheon held at the Trocadero Restaurant in celebration of the anniversary of the Chinese Republic. A photograph of this successful function was taken, a reproduction of which appears in this issue as the frontispiece.

The Bible class led by Mr. M. T. Z. Tyau has been held at 17, South Hill Park Gardens, Hampstead, N.W., with an average attendance of 15. The programme of study was the Gospel of St. Luke and many deep lessons were learnt.

We take the opportunity of publicly thanking the following ladies and gentlemen for entertaining our fellow students:—Mr. and Mrs. Fisher, of "Steinholme," Upper Warlingham, Surrey; the Committee of the Anglo-Chinese Friendship Bureau; Sir Ernest and Lady Tritton; Mr. and Mrs. Milholland.

Manchester.

Not much is known about the four students here. We hope to give some news about them in the next issue.

Newcastle.

The 23 students at Newcastle have a strong Union and hold social meetings among themselves once every month. Mr. F. C. Lee, Armstrong College, is the Secretary, from whom information could be obtained.

Oxford and Sheffield.

Each University claims only two Chinese students as its members.

Chinese Students' Christian Union in Great Britain and Ireland.

CONSTITUTION.

*Revised at the Easter Conference, The Hayes, Swanwick,
April 9-15, 1913.*

ARTICLE 1.—NAME.

The name shall be "The Chinese Students' Christian Union in Great Britain and Ireland." This Union shall be affiliated to the National Committee of the Young Men's Christian Associations of China.

ARTICLE 2.—AIMS OF THE UNION.

The aims of the Union shall be—

(a) (1) To unite, establish and strengthen all Christian Chinese students in Great Britain and Ireland in the knowledge and love of God, and to lead Christ-like lives; (2) To seek to bring other fellow-students to a knowledge of the Lord Jesus Christ as their Saviour.

(b) To unite all Chinese students in Great Britain and Ireland who are interested in one another's moral and spiritual welfare.

ARTICLE 3.—MEMBERSHIP.

There shall be three classes of Members :—

(a) Active Members.—All Christian Chinese students in Great Britain and Ireland shall be eligible to become Active Members. Only Active Members shall have the right to vote at the annual general election of officers.

(b) Associate Members.—All Chinese students in sympathy with, and desirous of investigating into, the life and teaching of Jesus Christ are eligible to become Associate Members.

(c) Honorary Members.—Any friend who has rendered some distinguished service to the Union may be elected an Honorary Member.

ARTICLE 4.—BASIS OF MEMBERSHIP (FOR ACTIVE MEMBERS).

The basis of membership shall be : "I desire in joining this Union to declare my faith in Jesus Christ as my Saviour, my Lord, and my God."

ARTICLE 5.—ELECTION OF NEW MEMBERS.

All candidates for membership shall be nominated at a Committee Meeting for election, and, if approved, shall be elected at the following Committee Meeting.

The connexion of any member with the Union may be severed by the unanimous vote of the Committee.

ARTICLE 6.—TERMS OF SUBSCRIPTION.

The subscription for Active Members shall be 5s. per annum ; that of Associate Members, 2s. 6d. per annum.

ARTICLE 7.—MANAGEMENT.

(a) The affairs of the Union shall be managed by an Executive Committee of nine, viz. : Chairman, Honorary Treasurer, General Secretary, and six others chosen from the Active Members. This Committee shall be elected annually.

(b) Six members of this Committee shall be chosen from London, and three from the Provinces. The officers shall be chosen from the Active Members, except the Hon. Treasurer, who shall be chosen from among the Honorary Members.

(c) Five members of the Committee present shall constitute a quorum.

ARTICLE 8.—OFFICIAL ORGAN OF THE UNION.

The official organ shall be the Magazine, "The East in the West."

ARTICLE 9.—GENERAL MEETING.

There shall be a General Meeting of the Union held annually.

ARTICLE 10.—ALTERATION OF THE CONSTITUTION.

The Constitution can only be altered by a three-fourths' majority of the Active Members present at the Annual General Meeting.

Chinese Students' Christian Union in Great Britain and Ireland.

OFFICERS OF THE UNION.

Chairman—A. W. WOO, M.R.C.S., L.R.C.P., London
Hospital, E.

Hon. Treasurer—

Rev. C. S. WALLIS, M.A., A.Mus., Vice-Principal and
Chaplain of St. John's Hall, Durham.

General Secretary—K. L. CHAU, B.A., 17, South Hill Park
Gardens, Hampstead, N.W.

EXECUTIVE.

P. K. LIANG, B.A., London Hospital, E.

W. L. NEW, B.A., M.R.C.S., L.R.C.P., London
Hospital, E.

J. J. POON, University of Glasgow.

M. T. Z. TYAU, University College, London.

I. S. WAN, B.Sc., University College, London.

T. P. WOO, University of Edinburgh.

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